

THE CHRISTIAN CENTURY.



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"So I saw that as he went on there met him two men in raiment that shone like gold."—Bunyan's *Pilgrim's Progress*.



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EDITORIAL.



A BALLADE OF BOOK-MAKING.

When wise Koheleth long ago—
Though when and how the pundits wrangle—
Complained of books and how they grow
And twist poor mankind's brain a-tangle,
He did not dream the fatal fangle
To such a pitch would e'er extend,
And such a world of paper mangle—
Of making books there is no end.

The poets weep for last year's snow,
About the porch the schoolmen dangle,
The owl-like eyes of science glow
O'er arc, hypotenuse and angle;
The playrights mouth, the preachers jangle,
The critics challenge and defend,
And Fiction turns the Muses' mangle—
Of making books there is no end.

Where'er we turn, where'er we go,
The books increase, the bookmen brangle;
Our bookshelves groan with row on row
Of nonsense typed in neat quadrangle.
Better to burn the lot and twangle
An honest banjo; better tend
To ride and box and shoot and angle—
Of making books there is no end.

THE POSSESSION AND USE OF BOOKS.



It may be said with confidence that one of the interesting changes which is rapidly coming about in the character and disposition of the Disciples of Christ as a people is the larger acquaintance with general literature and the deeper interest in intellectual and literary matters than was formerly the case. In the earlier days our people were mostly plain and simple folks, whose tastes were formed by the environment of a new country, which the middle west was at that time, and with comparatively few of the educational advantages which have become the commonplaces of a later time. There were two distinct types of leadership among the Disciples of those days; one was that of the scholar, the men who had been advantaged by attendance upon institutions of learning. Such were the Campbells, father and son, and such, in a measure at least, was the experience of Walter Scott. Mr. Thomas Campbell was probably the best representative of this class in the entire group of reformers. His was a comparatively full educational discipline. In the case of Alexander this was much less true. His attendance upon the University of Glasgow was of comparatively short duration. And yet, the educational advantages in the homes of these men were considerable, and their literary disposition was accordingly formed upon a rather high level. On the other hand, there were those leaders who were attracted to the movement by its elements of rugged protest against the dominant ecclesiasticism which had grown out of the older and more stereotyped forms of educational work, such as prevailed in the theological seminaries of the times. Our early pioneers were in many instances men of

the rough-and-ready sort. Perhaps we can hardly say "Raccoon" John Smith was typical, but he was certainly one of the types presented by the new movement. The influence of such men, of whom there were many, and whose work was a notable feature of the reformation, was left on the minds of the growing generation of Disciples. With Mr. Errett's advent into leadership came a distinctly refining force which was ably assisted by other men of scholarship and intellectual bent, such as W. K. Pendleton and Charles Louis Loos and others of that type. The advantages which these men had enjoyed were evidenced in their contributions to the literature of this people, and marked a distinct impulse toward the elements of culture. No people could be absolutely illiterate who had such leaders of thought as these men.

Influence of Education.

And yet, there was needed something more than this to definitely form the tastes of our ministers on intellectual lines, and to preserve us from becoming a mere provincial community, untouched by the intellectual movements of the time. This has come about, happily, by the increasing interest in education and the growing feeling among our most aggressive and successful ministers of the younger generation, that educational opportunities must be utilized to the utmost and that the splendid literature appearing in these days, must be employed in any adequate preparation for service.

It is, therefore, especially interesting to look over the libraries of the ministers who are making the most notable mark in the work of our people today. Comparing such libraries with those of other classes of preachers, or, of the average library of the older generation of ministers, it is seen that there is a growing desire to possess the best that has been said on all topics connected immediately with the minister's task. It must not be supposed that our preachers of middle age or older are not concerned, at least some of them, to keep fully abreast of the times; but the movement is perhaps more observable among the younger men. The minister's library is a revelation of his character and a measure of his success. To be sure, it is not the mere possession, but the wise use of books which constitutes the true force in his ministry; but the very selection of the best books is a proof that he is a growing man. When one goes into a scantily furnished library where a preacher is supposed to do his work, and looks about upon shelves meagerly stocked with commonplace or valueless material, he does not wonder that the congregation is becoming restless and is looking wistfully for some method of relieving itself of a minister that is ineffective. In the case of a middle aged or elderly preacher, whose habits have been formed, perhaps little can be done; but for a young man there is no adequate excuse that can absolve him from the responsibility of a wise selection and adequate possession. His whole future success depends upon a carefully selected and competent apparatus. Without this he begins to decline at the very point in his ministry where he should be growing most rapidly, and soon it is simply a question of finding pastorates where he can tread the little round of his narrow range of preaching.

Course of Wide Awake Preachers.

It follows, therefore, that the preacher who is awake to his opportunities and responsibilities, will have in addition to his Bible, a few old and tried volumes which he constantly uses, such as Dante's "Divine Comedy," Bacon's "Novum Organum," Milton's "Paradise," Bunyon's "Pilgrim's Progress," or some other intellectual whetstone. Then in addition he will be buying wisely, in accordance with the best judgment of competent advisers, the books which will be a stimulus to him in his ministry and he will not be ashamed or afraid to get rid of books when they have become out of date, or their place is needed for more useful volumes. There is no virtue in piling up a number of unused books. In the third place, he will take some journal or journals which will give him the most competent advice upon literature which he needs, such as "The Bookman," "The Critic" or "The Dial" in general literary fields, and "The Biblical World" or "The American Journal of Theology" in the special departments of Bible study and Christian life and teaching. Furnished with such helps, he knows what to buy and what to reject, and is not likely to be victimized by flashy advertisements and practically worthless publications with which the average minister is flooded, and which he is likely to be induced to patronize if he lacks discrimination and knowledge of the field.

The largest usefulness and success of our people as exponents of Christian unity and Apostolic Christianity lies collateral with a proper recognition of the best literary helps and discriminating possession of such periodical and permanent publications as prove effective aids to the Christian pastor and the working church.

THE VISITOR.

NE often wonders what there is about ministers which gives them such a decided flavor of difference from other men. It is perhaps not so much a conscious effort which separates them from the rest of mankind, but a certain indefinable element in speech and bearing which clearly reveals the professional and clerical estimate in which the preacher holds himself. If this were owing to the more spiritual life which he lives it would perhaps be more easily explained. But, on the contrary, the "ministerial air" is most evident in those men who have least signs of the simple quiet faith which is the subtle but unmistakable note of the holy life. Why the preacher of the gospel should seek to set himself over against the rest of society as of a different mold and disposition, it would probably be impossible to determine. But in most cases this is the fact. The lawyer, physician, business man, teacher, even the farmer and artisan, avoid as far as possible the marks of a separate social group, and pass in the day's procession as far as may be undistinguished by garb or manner. But with the minister it appears to be otherwise. Much like the actor, who apparently seeks perhaps with some ostentation, to obtrude his calling upon the world, the preacher, consciously or unconsciously, proclaims everywhere by his dress, speech, tone, gesture and methods of action, that he belongs to the "cloth."

The Visitor is not speaking of extreme cases. He is happy in believing that the Chadbaud and Cressley variety of minister is rare, and that those impossible creations of the stage and the novel, which caricature

the sacred calling, are likely to be repudiated as grotesques by all thoughtful people. Yet it remains true that, though the days are gone when the preacher was supposed to constitute a kind of third sex, too effeminate to be a man, yet not quite woman, still he stands in most instances apart from others of the species, when every interest of his work calls upon him to remove every element of that isolation and enter heartily into the tastes of life, not as a parson, but as a man.

Perhaps among the Disciples of Christ there is the fairest field for a ministry in which this false clericalism has disappeared. We have from of old proclaimed the entire equality of all believers, and insisted that all are one in Christ. Yet not less among us than among others do the most offensive forms of this "ministerialism" reveal themselves.

But, first, what shall we say are the marks of the habit? In answer, the Visitor believes he may set down the peculiar ministerial garb as the most prominent. It may be at once admitted that a minister may wear appropriate garments in the public ministrations of the Lord's house. The proprieties not only permit, but perhaps even demand that a suitable and dignified type of clothing shall be worn by a minister, as lending impressiveness to his ministrations. The fact may be noted, even here, that many pastors have discarded entirely the long coat in the pulpit, and are wearing the simpler garments of business life. This must be left to individual preference. The Visitor confesses that he prefers to see the longer black coat, and he might add in a lower tone that he has often wished that ushers and deacons would fall into the same custom. It would certainly lend a dignity to their services in performing their appointed duties in the church. But when all this is said, why should a minister persist in wearing that same long black coat on the streets every day? Even if he regards it as the necessary badge of his church work, there is no more reason for his constant obtrusion of it upon the public than for the wearing of an apron on the street by the blacksmith or the baker or of a glass mask by the chemist. Nor is it enough to say that the preacher has such clothes and cannot throw them away. A simple business suit would more than pay for itself in saving the "Sunday clothes," and would give him an air of comradeship with other men where the other insulates him.

Peculiar for Consideration.

And then there is the white stringtie, which would never be worn outside the pulpit if ministers knew the humorous impression it makes on all who have not been deadened to the feeling by the impact of custom. The Visitor never sees one of those white string things—and, alas, he sees them often enough—without recalling a remark he overheard once at a summer assembly. It was in one of those airy boarding houses, whose second story is divided off into rooms by partitions which reach only half way to the sloping roof, and through the gaps between whose boards the unwary guest is likely to fall into the next room. In such places conversation, whether intentionally or not, is likely to "circulate," and most of all at late and early hours when few are (supposed to be) awake. Among the guests was one of those freaks who owed his total assessable value to the fact that a failure in everything else he had turned to the ministry as to a plank which offered him at least a brief floating. One morning the Visitor was awakened by a high piping voice, which he instantly recognized as belonging to the freak, and which was apparently adjusted to catch the ear of the dozing member in the

twelfth pew back at the opening of the "fourthly" of the sermon, though in reality addressed to his unhappy room mate. He was saying: "I always wear a white string tie, because it is the sure sign of the profession, and lends a tone of distinction, which is recognized by all. I am seen to be a minister by all I meet, and I get no end of consideration, such as reduction in prices; on that ground I would not think of wearing any other kind of tie than a white one." The Visitor waited for the thud which should proclaim that the self-respecting room-mate had seized the freak by his precious white string tie and dropped him out the window, but it never came. He was probably asleep. After waiting for a moment, and hearing only the continued patter of that amiable idiot, who was enlarging upon the advantages of the "profession," the Visitor, vainly looking about for something to throw over the partitions into that third "stall," smashed a fly as the mildest possible expression of his feelings, and covered his head.

If ministers but knew what a satisfaction it is to see them dressed as other people, with the air of prompt, energetic business men, rather than the apologetic or ostentatious garments and manner of the professional parson, they would act accordingly, and secure for themselves and their work a seriousness of consideration which is to-day often withheld.

And who shall say that among the Disciples these things do not prevail, in spite of our democracy of sentiment and so-called equality of rank? How often among us is the cry raised against titles, especially "Reverend"? There are men among us who are threatened with apoplexy on discovering that some brother has been addressed as "Rev. Jeremiah Samuelson," or "Dr. Ezekiel Hammersmith," but who have never noticed that there is as much assumption and clericalism in "preacher coats" and white ties as in the titles. The Visitor holds no brief for the use of "Reverend" and "Doctor" as purely honorary and ministerial prefixes. Yet he thinks they may serve in certain instances a useful purpose, and believes they are likely to come into much more general use even among us. On this subject he is rather indifferent, and is able to maintain a certain calmness when attacked by some stickler for "simplicity," armed with the concordance—especially if the fellow wears a white necktie! But in all these matters, togs, ties, and titles, he prefers to see the preacher approaching the world as a man among men, divorcing from himself all professionalism of manner, speech and appearance, and compelling all to take with seriousness the divine message he proclaims, because it is presented in all the simplicity of a noble passion to save men from sin, and bears a likeness to the mind that was in Christ Jesus.

RELIGIOUS READING.

Paul exhorted his "son Timothy" to "give heed to reading." He knew that he could not become a sturdy, stalwart Christian upon whose broad shoulders the burdens of responsibility would rest easily unless he nourished his soul and made it strong by reading. Moses, the greatest man in Old Testament times, and Paul himself, the greatest man in New Testament times, were men of books. The leaders of the church in modern times have also been bookmen. They have gleaned from every field of knowledge, and have gathered vast resources from which they could draw as occasion might demand. "If God has no need of men's learning," says Dr. South, "he can have still less need of their ignorance." He

might say that he has need of their learning; and has no need whatever of their ignorance. God has occasionally used an ignorant man in spite of his ignorance, never on account of it.

Omnivorous reading, however, is weakening rather than strengthening. To attain the best end regard must be had to the kind and quality of our reading. Much time is often frittered away in profitless reading, which neither quickens nor develops thought. Light literature makes light character; solid literature makes solid character. Spiritual muscle is developed by reading the books in which the thoughts of the master minds of the past are embalmed. Man is by nature indolent. Laziness is said to be the original sin of the race. It costs effort to think; yet without the exercise of the thinking powers reading is simply intellectual dissipation. The greatest profit and the deepest pleasure are derived from these books which make us think the most. Those are the books which enrich the soil out of which future harvests grow; those are the books which lay the deep and firm foundations upon which the edifice of a noble and useful life is built.

Effect of Judicious Reading.

Wise reading widens thought. It lifts us out of our provincialism; it makes us hospitable to new truths; it keeps the cheek from blanching with fear regarding the possible results of investigation and discussion. It engenders modesty; for it leads us to see the limitations of the human mind; and to see that truth is the same in substance in all ages, that only its costume changes, and that therefore originality is only a relative term. It also leads to tolerance. A widely informed man is seldom dogmatic, never intolerant. He knows that every thinker sees only in part; that God's truth is larger than man's thought; and that what we call new departures are merely stages in the evolution of truth. Above all, it promotes intellectual independence. A widely and deeply read man learns to do his own thinking. He mints the truth over again in his own brain. His convictions are "home brewed." He takes nothing second hand. He looks at the Bible through his own eyes and not through the spectacles of commentators. He is in no haste to put the top-stone upon his theological edifice. He believes that there is something still to learn. He stands ready to receive the new light which is yet to break forth from God's word and works.

But knowledge, however gained, is to be looked upon as an instrument and never as an end. It must be held well in hand that it may be wisely used. Many a man is "deep versed in books, but shallow in himself." He sinks his mind by overloading it. His mind is a lumber room rather than a store house. He does not know how to turn his learning to practical account. This comes from reading without a practical purpose. A man ought to select his reading as he selects his food. He ought to see it that his mental pabulum is wholesome; that nothing is read which poisons or corrupts the mind. He is to read for his own benefit first of all; feeding his mind upon that which will nourish his spiritual life. He is to read an occasional rest book; an occasional heart book. He is also to read the books that will bring him into the gulf stream of the world's thought, and provoke him to some form of benevolent activity. We are brought into active sympathy with the onward movements of the day by understanding them.

The best informed are the most interested. Knowledge is the fuel that feeds the flame of religious zeal. Other things being equal, a reading Christian will be a working Christian.

Few books are worth a copper spangle:
Come forth and choose, my dusty friend,
The ranchman's rope, the rautch-girl's hangle—
Of making books there is no end.

THE PASSING OF DR. HERRON



ONE of the saddest tragedies of these days is the fall of Dr. Herron. He has been before the public eye as the representative of one of the most radical schools of social reformers. Many who could not endorse his economic theories were captivated by his fervid advocacy of the unflinching application of altruistic principles to the whole round of human life. Around him gathered a group of enthusiastic disciples who hailed him as the prophet of the new dispensation. He was rapidly coming to a place of power when suddenly he fell like Lucifer, never to rise again. It turns out that he has been living a double life, and while posing as a reformer neglected his wife and children. Years of alienation from his wife who had been to him a true helpmeet ended in divorce in the law courts—a consummation which seemed to be equally acceptable to both parties. It is reported that he is soon to be married to his wealthy patroness with whom he traveled in great luxury through Europe. Steps are being taken to expel him from the ministry and fellowship of the Congregational church, of which he is a member. The ground of his expulsion will not be his economic heresies but his unchristian conduct.

Those who knew Dr. Herron somewhat intimately are not altogether surprised at this apparently sudden collapse. The timbers upon which his reputation rested were worm-eaten. He was consumed with vanity; and had almost come to think that he could be a law unto himself. He came even to deny the obligation of the marriage bond. Strong on the side of his passions he was weak on the side of his moral judgments. He played fast and loose with truth. The high altruistic principles which fascinated his imagination had but little influence upon his daily life. He was a self-seeking and selfish man. His friends threw over his weaknesses and foibles the mantle of charity, trying to hide them from the gaze of the world; but they have obtruded themselves at last before all eyes. Henceforth his place will be outside Christian circles. Recently Dr. Hillis and Dr. Josiah Strong refused purely upon moral principles to sit on the same platform with him. He may continue to invent dramatic and sensational situations, and call the attention of the world to his doings; but unless he is brought to repentance, he will descend to still lower depths. Dr. Herron the agitator and destroyer may continue to live, but Dr. Herron the prophet and reformer is dead; and in the Christian socialist circles in which his influence was once powerfully felt his very memory will rot. The pathetic and tragic ending of a life of such possibility and promise has lessons which he that runs may read. One of Dr. Herron's followers who still clings to the lost leader was heard to say: "Dr. Herron has at least supplied his enemies with a club with which they will maul him to death." The reply given was, "Dr. Herron has committed moral suicide; he has with his own hands clubbed his moral reputation to death."

MISSIONARY MOTTOES.

The second mowing often yields fine hay, especially if it is a clover field. We are in the midst of our home missionary offering. That the aftermath may be valuable as well as the first harvest let us keep the following mottoes before the churches:

"There remaineth yet very much land to be possessed." A beautiful motto should be made from this burning text and placed where all the members in each of our churches could read it every Lord's Day in May. It needs especial emphasis at this time. There are vast fields in America yet to be possessed by apostolic Christianity. Many churches in our brotherhood are not yet possessed of the spirit of Christ in regard to home missions, to say nothing of foreign missions. And in each congregation only the faithful few are giving generously to evangelize America and win our land to Christianity according to Christ. So much land remaineth. Think of the great cities with only a few struggling Christian churches. The populace is calling, "Come over and help us. The 'impending paganism' of New England is causing noble souls in all communions to forget differences and cry out for pure Christianity. New York, Philadelphia, and Washington are fallow ground. The Southland is ripe for the preaching of the simple gospel of the Son of God. The great cities of the central states, Chicago, St. Louis and Cincinnati, are over-ripe. The denominational lines, like the mud fences in Egypt when the grain is ripe, are hidden. Everywhere are fields white unto the harvest. Let us help the American Christian Missionary Society possess the ripe fields for Christ.

"Home missions to the front." Blazon this motto on your church walls in large letters. Water the root of the gospel vine in the home field that it may bear luscious fruit in the foreign field. Short views in life are as essential as long views. Africa, India and China needs missions, but America must furnish the missionaries. Distance lends enchantment, but hand to hand fighting requires true courage.

The most imperative duty before us is to win America for Christ. A united gospel army at home would mean a certain victory abroad. "Home missions to the front!"

"Any Day Better than No Day." Put this motto on the wall also. The active congregation led by the consecrated pastor will take the May offering for home missions as early in the month as possible, but many churches only have preaching once a month. The essential thing is to take the offering and remember any day in the month is better than no day.

THE OUTLOOK.

The Achievements of a Strike.

The employes of the Paris underground railroad went out on a strike. They are government employes. They complained that their day's work was excessive and their pay not enough. They won their contention and got shorter hours and better pay. In addition they get one day off in seven and ten days' vacation annually, with full pay. The twenty days compulsory military service each year does not diminish their wages. If a man falls ill he gets his pay as long as he is ill, to one year's time, and the company in whose service he gets sick pays doctor and drug bills. There is a benefit fund and the company pays the membership dues and no deduction from the workingman's pay is allowed. This looks very liberal, but a clear analysis of the situation will show that it is only fair. Such

occurrences are one of the signs that a better day is dawning for workingmen. It shows also how much better it is to have the government control in public utilities rather than private corporations and individuals.

The Cost of Crime.

Mr. Eugene Smith recently prepared a paper on the cost of crime for the National Prisoners' association of the United States. It is a very instructive and a very startling paper. Mr. Smith says there are 250,000 persons in the United States who make their living by purely criminal practices. He argues that the average income of each is \$1,600 per annum, or for all \$400,000,000. The yearly taxation caused by crime is he says, \$200,000,000. This, added to the income of the criminals, brings us to the astounding figures \$600,000,000 per annum for crime. This sum exceeds the value of the entire cotton crop, or the value of the entire wheat crop of the United States. There is in return no compensation, but it is a complete drain on the nation. This suggests the great needs of the United States for the work of the churches. There is no other force earnestly, persistently and hopefully fighting the criminal tendencies in the nation. There is no other source of spiritual power by which evil can be finally and forever destroyed.

Still They Go.

Thirty-seven professors of Leland Stanford, Jr., university recently signed a statement upholding the president in asking for Professor Ross' resignation, which at the time caused so much comment in educational circles. Immediately after the episode six or seven other professors resigned, and now comes the announcement that Professor A. C. Lovejoy of the chair of philosophy has resigned because he considered that the dismissal of Professor Ross was against academic freedom. All honor to men who, having committed to them the intellectual awakening, training and in some measure character building, of young men, will give up anything rather than sell the truth. The greatest struggle in the world today is whether the power that comes from money shall rule, or whether the people with mind and heart culture shall lead in the march of civilization. Or in another form, shall we have a material or spiritual civilization? Shall the standard of truth be considered the power to buy place and luxury, or those intuitive and revealed thoughts which shine out from the heart of God and are conceived and expressed logically by cultured minds?

The Church and the Workingman.

This is a topic which frequently greets us in the public press, and but few will think it comes too often. The laboring classes are practically alienated from the church. In an address recently delivered Rev. J. L. Scudder of Jersey City on "The Church in Social Betterment," he said that workingmen consider the church as the slave and tool of capital, and for the average minister they have no use. "They regard him as the vermiform appendix of plutocracy." Mr. Scudder thinks that the average minister does not understand social questions. He states the industrial situation as thus:

"The motto of the American people during the nineteenth century was wealth. The shibboleth of the twentieth century will be commonwealth.

"Today labor reads and thinks for itself, and it begins to show remarkable unanimity of opinion. It sees the swift centralization of wealth and the devel-

opment of an industrial oligarchy. Civilization has degenerated into a new form of feudalism, in which the great employer is the lord and employees are forced to be vassals—on one side monetary giants, on the other industrial dwarfs. The lion's share of the profits of industry goes to the rich and the poor must take whatever wage the price of labor brings in the open market.

"When workingmen see a Rockefeller, whose daily income is \$5,000 more than the annual salary of the president of the United States, and poor women making knee pants for 16 cents a dozen and children working twelve hours a day for \$1 a week; when they see a multimillionaire building a \$600,000 stable for his horses, and see two-thirds of all the human beings in New York in hovels, where the poor pay larger rent than the rich per cubic foot of space and air; when they see prosperous concerns paying 5 per cent dividends a month and paying workmen 90 cents a day—no wonder they feel as if they somehow had been defrauded. They have plenty of time for thinking, and in the soil of discontent the seeds of socialism take root."

Mr. Scudder thinks the church should try to change the unwholesome surroundings of the poor as well as aim to save their souls, with which we agree. The method, however, is a different thing. We believe the shortest route to the betterment of any class of people is to create moral sentiment in their favor. It is not trite to say that the cross of Christ is the cure for such conditions as are described. The cross of Christ means sacrifice, the death of selfishness. And that sin of all sins and the substance of all sins lies at the root of the evil bewailed and justly despised. The way to cleanse and sweeten the streets and tenements of a great city is to cleanse and sweeten the hearts of those who control them. Stupendous task! Yes, but it was Christ's way, and the experience of the world with it gives firm ground for the most roseate optimism.

"The Baptists Have Won the Case."

An inquirer asks The Outlook for the strongest books on each side of the "Baptist controversy." That paper, with characteristic frankness and a little of that quality which settles things with a wave of the hand, answers: "If you refer to the controversy on the meaning of the Greek word 'baptizo,' and the original mode of administering baptism, The Outlook, not having cared about it, has formed no judgment about the merits of the disputants. The controversy no longer exists among scholars. In a technical view the Baptists have won the case, and we have no doubt that this pronounces the judgment of the great majority of those who have really thought about the question. It seems to be another thing, however, to say the question is one not worth caring about. Christ deliberately selected this form of baptism, and there must be a meaning and an influence in it worth retaining. Besides this, it will play an important part in the reunion of Christendom, and for that reason, if for no other, if it is even only technically correct, it is worth while to accept and practice immersion.

O Thou who never tak'st from thy beloved,
Except to give them more,
When most is gone from our sweet earthly good,
Then most thou hast in store.

No aching heart nor empty arms again,
For through these passing hours,
Safe in thy home and free from every stain,
Are thy beloved and ours.

—Cheering Words.

CONTRIBUTED.

HE HEARS.

Thy thoughts are good, and thou art kind,
E'en when we think it not;
How many an anxious, faithless mind
Sits grieving o'er its lot,
And frets and pines by day and night,
As God has lost it out of sight,
And all its wants forgot.

Ah, no! God ne'er forgets His own,
His heart is far too true;
He ever seeks their good alone,
His love is daily new;
And though thou deem that things go ill,
Yet He is just and holy still,
And all things He can do.

The Lord is ever close and near
To those who keep His word:
Whene'er they cry to Him in fear
Their prayer is surely heard;
He knoweth well who love Him well;
His love shall yet their clouds dispel,
And grant the hope deferred.

—Paul Gerhardt.

WHAT IS CHRIST HERE FOR?

By James M. Campbell.

(Continued from Last Week.)

II. He Is Here to Judge.

For judgment has he come into the world. The day of his return was a day of judgment. At the end of the Jewish age he appeared "in flaming fire taking vengeance." His work of judgment was then inaugurated. His judgment seat was erected and all men were brought before it.

In the twenty-fifth chapter of Matthew's Gospel a description is given, in two separate acts, of the judgment of Christ at the end of the age. The first act is the judgment of the Lord's "own servants," the Jews; the other is that of "the nations," the Gentiles. In the one the criterion of judgment is fidelity to trust; in the other it is the possession of a spirit of benevolence which ministers unconsciously to Christ by ministering to his suffering disciples. The Jewish people to whom were committed "the oracles of God," were weighed in the balance and found wanting. The axe which has been lying against the root of the tree of the Jewish theocracy was now to be lifted upon it, and it was about to come down with a crush. Judgment was to begin at the house of God. But it was not to end there. In this age-judgment the whole world was to be involved. The rejected Messiah was to come in his kingly glory, gathering before him all the nations, rewarding those among them who in the days of persecution ministered to him in his afflicted followers by calling them into the age-long life of his kingdom; while those who failed to minister to him in his followers were to have their punishment in the age-long separation from the life of his kingdom.

In this picture of a special age-judgment the judgment work of Christ in the future is foreshadowed; and the principles upon which it was to be conducted are laid bare. As the king of men Christ is judge of men. His own servants he now judges according to their fidelity to trust; all others he judges according to their attitude towards himself as seen in their ministry to humanity. The service done to the least of his brethren he still accepts as if done to himself. The great test of character is the possession of his

spirit. Entrance into his wingdom is conditioned upon the manifestation of his practical benevolence. Those who minister to the afflicted and needy minister to him and enter into his joy.

His work of judgment is now going on. The nations are before his judgment seat and he is separating them one from another as a shepherd divideth the sheep from the goats. Spain has just had her judgment day; when brought before the judgment seat of Christ she stood condemned because of her inhumanity. America is having her judgment day in the treatment of her new possessions. The British and the Boers are having their judgment day in the conflict of two opposing civilizations in South Africa. China is having her judgment day in her treatment of the "foreign devils"; the allied powers are having their judgment day in the treatment of China. The standard by which the nations are being judged is the law of Christ. Everywhere Christ is judge; everywhere the word of his mouth is being accepted as the new standard of national action.

Our industrial system is before Christ's judgment seat. In so far as it is built upon selfishness it stands condemned in the eyes of the world. The golden rule has come to be tacitly accepted as the standard of social action. Whatever in the present industrial situation is contrary to the mind of Christ has upon it the seal of universal condemnation.

More and more men are being judged in their treatment of their fellowmen by Christ's ethics. Where he is not formally acknowledged he is often unconsciously honored. Whatever he does not approve is condemned. Whatever he approves is praised. To know his mind is to know the true ethical test. To judge righteous judgment is to echo his sentence.

The judgment of Christ in the present age is continuous and climacteric. It is a process which is to end in a crisis. There is a present personal reckoning, and there is a world-wide reckoning yet to come. Judgment will not be finished until the age runs to its close. The harvest of any age is always at the end. But judgment is not to be pushed entirely into the future. Although all the harvest will not be gathered until the age is wound up, some of it is gathered now. The day of salvation is always a day of judgment. The Christ who is present to save is present also to judge. In his present verdict upon their character all men may read their final sentence of weal or woe.

IMMORTALITY IN CERTAIN ELEGIES.

Charles W. Kent.

Milton's Lycidas.

Lycidas is so well known to readers of English poetry that any attempt to analyze its contents or comment on the character of its supernal charm would be beside our purpose. For our purpose the occasion of this elegy is enough.



In the summer of 1637 Edward King, a young man of twenty-five, a fellow and tutor, was drowned off the Welsh coast. He was a young man of unusual promise from whose attainments and gifts his college awaited achievements that would add to her glory. His death, therefore, was a real and sensible loss, which was so keenly felt

by his college-mates that they at once recognized the propriety of a memorial volume setting forth his worthiness of their esteem and love. To an invitation to contribute to this volume, Milton, a recent graduate of Cambridge, responded with this masterly tribute.

There is no external evidence of any close intimacy between the poet and King, indeed the difference in age and in college years would argue against it; nor is there in the poem any indication of an absorbing or impulsive personal grief, but Milton shared the prevailing opinion as to King's promise and was no doubt glad to do him an honor and his college a favor.

As the name suggests, he chose as a model the Theocritan elegy, and therefore traditions and beliefs of pagan mythology enter into the structure of the poem; but it is not divorced from its day. In its development the poet finds occasion to laud the poet's office to which King aspired and to deplore the degeneracy of the church which King would have honored.

While the form of the poem suggests the past, the true theme of the poem—Lycidas, your sorrow is not dead—centers our attention upon the ever-present problem of immortality. The very manner of King's death suggests an analogy that serves the thought without any loss of poetic value.

Just as King sank "beneath the watery flood" so the sun sinks every day, but as the sun rises again with resplendent glory so, too, will this victim of the sea rise glorified from a watery grave.

And hear the unexpressive nuptial song

In the blest kingdoms meek of joy and love.

The entertainment of Lycidas in this, his immortal state, will be listening to the singing of heavenly choruses.

In solemn troop and sweet societies

That sing, and singing in their glory move,

And wipe the tears forever from his eyes.

His large recompense is to consist in his beneficent employment as the genius of the perilous shore.

The conception of immortality, limited, as it is, by the conditions imposed upon the poem suggests at least these elements: first, a glorified resurrection; second, freedom from all grief; third, sensuous impressions of musical harmonies, and fourth, activity beneficial to mortals.

Milton's Epitaphium Damonis

While Lycidas is perhaps as well known as any English elegy, Milton's Latin elegy on his most intimate and beloved personal friend, Charles Diodati, is very rarely read. Charles Diodati, the son of an Italian physician, resident in London, and an English mother, was Milton's schoolboy friend at St. Paul's. He was sent to Oxford two years before Milton went to Cambridge, but this separation, so far from loosening the ties of friendship, merely gave occasion for its mutual expression. But for this separation we would have known far less of this deep intimacy and far less, too, of Milton's personality, which reveals itself so attractively in the frequent letters he wrote.

In 1638, after his first period of splendid poetical achievement at Horton, Milton set out for a journey on the continent and a sojourn in Italy. This sojourn was disturbed by his own sensitive nature, which would not allow him to enjoy with full heart the delights of Diodati's land while his brethren at home were harassed by the impending disasters. On his way home he reached Geneva in June, 1639, and there was

shocked to learn that his devoted friend, Charles Diodati, had died the previous fall. In the autumn of 1640, just two years after Diodati's death, Milton again turned to his Sicilian lyrists for a model after which in Latin, their language of communication, he might embody his own genuinely human love and grief.

In the familiar English tongue he had encased the poet's somewhat professional and frigid feeling of conventional grief for a college mate; here in the less familiar Latin and in the conventional pastoral form he gives sincere expression to his deep and genuine attachment for his school-boy friend and the confiding companion of his maturer youth.

Rehearsing under the guise of shepherds, Damon and Thysis, the close companionship of Diodati and himself, he finds occasion to pay a worthy tribute to his friend's deserts, and by them to measure his own irreparable loss in their separation. At the end of this elegy, which is longer than Lycidas, he reaches inevitably the question as to the fate of his departed friend.

Damon is, of course, among the gods, for where else could such sweet and holy simplicity as his find itself at home? Such virtues must needs seek their source, and it would argue a moral perversity in the poet himself to conjecture that Damon's righteousness and candor might be sought in Lethean shades. Hence, again as in Lycidas, he dismisses all tears, since it seems inappropriate for us to weep for our friends' good fortune. Begone all lamentation, for Damon, the pure, dwells in skies of purity. Beneath his feet he spurns the rainbow, while among hero souls and deathless divinities he drinks the milk of Paradise; sips joy with his sacred lips.

Dropping now the pastoral allegory, Milton appeals to Diodatus, the Gift of God, as the heavenly people now call him, to stand at his right hand and lend him aid.

In Lycidas, it should be the rich reward of King to become the guardian of the shore whereon he had lost his life. To Diodatus, the pure, shall come the eternal happiness thus depicted in Cowper's translation:

"Thy blush was maiden and thy youth the taste
Of wedded bliss knew never, pure and chaste.

The honors, therefore, by divine decree,

The lot of virgin worth, are given to thee."

Under this poetic expression lies the emotional thought that heaven has in reserve the pure, chaste pleasures missed on earth. All self-abnegation here and consequent deprivation will find ample compensation in kind in a realm where all losses are made good.

But the poem is in heathen garb, and the heathenish enjoyments may not be entirely obliterated. This youth of self-restraint and sane poise will find ecstatic delight "there where singing is, and the lyre mixes madly with the chorals beatific, and the wild orgies rage under the thyrsus of Sion."

MY LORD THE BOOK.

A book is an aristocrat;

'Tis pampered, lives in state;

Stands on a shelf, with naught whereat

To worry—lovely fate!

Enjoys the best of company;

And often—ay, 'tis so—

Like much in aristocracy,

Its title makes it go.

—John Kendrick Bangs.

BOOKS HELPFUL TO THE PREACHER: A SYMPOSIUM.

In selecting four helpful books for the preacher, I do not say that these are the best books. Possibly they will not prove helpful to every minister. Mental pabulum, like our table foods, is largely a matter of constitution and taste. Not one in this list is for trade, but for character. They are not tools in the workshop, but windows to let in air and light that the worker may be healthy and happy.

1. "Natural History of Selborne," by Gilbert White. This work is a great English classic. It is the observations of a Church of England clergyman on the natural history of his parish. While it elevates by the wondrous beauty of its style, it teaches us the lesson of the gentle life:

"He liveth best who loveth best
All things, both great and small."

It should be especially helpful to country preachers.

2. "Seven Lamps of Architecture," by John Ruskin. The special influence in this book for the preacher is the noble one of directing his heart into the love of beauty and truth.

3. "The Life and Letters of Erasmus," by James Anthony Froude. This biography takes the reader into the dark and debated beginnings of Protestantism. It presents the leading characters of the Reformation in such a way as to awaken the judicial and discriminating faculties.

4. The Twentieth Century New Testament. The newness and fascinating suggestiveness of this translation may be helpful in arousing a new interest in a neglected private reading book.

Richmond, Ky. Hugh McLellan.

"Modern Methods in Church Work," by Rev. George Whitefield Mead, is a very practical work that has been on the market for a few years. Its title suggests its contents, hence it needs no description. It will be helpful to any pastor who has not read it. "The Teachings of the Books," by Willett and Campbell, is known to many of our preachers. It deals with the authors, settings and spiritual teachings of the New Testament books in a suggestive way. This book will have a real value to any preacher who has not a thorough knowledge of the New Testament.

"Jess, or Bits of Wayside Gospel," by Jenkin Lloyd Jones, is a pleasing and restful book to pick up when one is nervous and restless and cannot sleep, or when he is too tired to read something heavy. It is a series of addresses or sermons drawn from vacation experiences. They inspire a love of nature, preparing one to see beauties that are often unnoticed and lessons that are usually not learned. We cannot accept all of the writer's inferences, but that is not necessary to the enjoyment of the book. My last book is one that has not yet gone to print. It is being written by Wm. T. Patchell, pastor of the First Congregational church of Pueblo. It is not even christened yet, but I predict for it an enthusiastic reception, when it shall be presented to the reading public. In his story Mr. Patchell deals with one of life's most vital problems. A soul's groping to find God. The hero, Robert Strawbridge, is a young man who is instinctively religious. His heart feels and knows a God whom his intellect denies. Here is a contradiction which baffles him. He makes the error of which Paul speaks,—*"When the world by wisdom knew not*

God." The story is tragic throughout. It is true to more lives than we know. Strawbridge, with the intellect, fathoms every depth of which he knows to find the God whom his heart all the time tells him must exist. He passes through the various stages in this process and at last seems to end in failure because he foolishly refuses to accept as conclusive the most trustworthy of all testimonies, that of his own heart. He strives to define and realize life. To him it seems to be a baffling and needless mystery. He tries all phases of it except the right one, and like the ancient preacher decides that all is vanity. Incidentally, the drink problem is dealt with. But the great problem of the book is the spiritual one.

To mention four or five books read this winter and spring which I could recommend as helpful to the preacher I would name the following:

1. "Jesus Christ and the Social Question," by Prof. F. G. Peabody, is one of the most sane and sensible books on the subject matter that I have seen. It approaches the social question of today from the standpoint that the minister must approach them, i. e., from the standpoint of Jesus' teaching.

2. "The Social Teachings of Jesus," by Shailer Matthews, excellently supplements Prof. Peabody's book.

3. "Modern Criticism and the Preaching of the Old Testament," by George Adam Smith, covers a field that has not heretofore been treated in anything like a comprehensive way, and is for this and other reasons a most welcome book.

4. "A Study of Christian Missions," by William Newton Clarke, is dedicated to the pastors of America, and is a simple and lucid restatement of the motive, method and outlook of Christian missions from the viewpoint of today. One cannot forbear mentioning in this connection—

5. "An Outline of Christian Theology," by Dr. Clarke, which every minister who has not yet done so should read.

6. "The Literary History of the United States," by Prof. Wendell, is an excellent work.

J. E. Lynn.

Springfield, Ill., April 24, 1901.

"The New Epoch for Faith," is the hopeful title of a series of lectures by George A. Gordon. It is pre-eminently a preacher's book; inspiring, suggestive and profound. Mr. Gordon finds in the discovery of the worth of man and humanity the central message of the nineteenth century. This has made possible a new appreciation of Christianity. The deep discipline of doubt through which the world has passed is leading at last to the return of faith. To this end all the leading movements of modern times contribute their part; the French revolution, socialism, the missionary movement, the scientific development of evolution. The interpretation of modern life by a man like the minister of the Old South Church makes one feel as much like preaching a great sermon as any book I know of.

Not so interesting, and savoring somewhat of the good old doctrinal works of the past, but still helpful to any thinking man is the new book by John Watson (Ian Maclaren), entitled "The Doctrines of Grace." It is a good sample of preaching (for it is a volume of sermons) upon such great themes as the Grace of God, Repentance, Forgiveness, Regenera-

tion, the Sovereignty of God, the Holy Catholic Church, and the Mercy of Future Punishment.

"The Influence of Christ in Modern Life," by Newell Dwight Hillis, is especially helpful for the beauty and richness of its style. Mr. Hillis, with all his great command of English literature, illustrates the ways in which Christ is the true ideal of the present age, and how the new conception of God, the working out of the idea of evolution, and criticism, and doubt, and the reaction from scepticism have all tended to enthrone him over the world. It is a book to read in the evening, after a hard day's work, when you need refreshing.

I must discharge a personal obligation in mentioning another book, one of a score or more years' standing. Wescott's "Revelation of the Risen Lord" is one of the best things ever written on Christ's appearances to his disciples after his crucifixion. Without discussing critical or historical questions, the author has sought to show the religious significance of these appearances. They were more than proofs of Christ's resurrection; they were revelations of his character, and each was in answer to the needs and longings of the ones who saw it. The Sunday school lessons of the past few weeks bring up this subject and suggest this book as the richest treatment of it to be found anywhere.

Butler College.

C. B. Coleman.

George Adam Smith, "The Book of the Twelve Prophets." These two volumes seem almost indispensable to those who would understand the prophets as statesmen and preachers of righteousness. The historical situation of each book is clearly defined, the exposition is lucid, and the application to problems of the present day is sane.

Rush Rhees, "The Life of Jesus of Nazareth." This book is a study rather than a story. Emphasis is laid on the human nature of Jesus. The author believes that acquaintance with Jesus as a man precedes a just appreciation of his divine nature. There are valuable discussions of questions that confront the reader of the Gospels.

Booker T. Washington, "Up from Slavery: An Autobiography." The story of Mr. Washington's life might well be entitled "How to Win." It illustrates how a strong man meets and overcomes difficulties. It also presents a practical solution of the race question.

John R. Mott, "Strategic Points in the World's Conquest." Mr. Mott visited the great educational centers of the non-Christian nations. In his book he gives some account of what is being done and of what might be done for the evangelization of the students. He calls attention to the importance of giving the Gospel to students, that they may give it to the nations.

Eureka, Ill.

Silas Jones.

Indianapolis, Ind., April 18, 1901.

I have been much interested in the study of the psychology of religion. Among the books which are most helpful in that study I will mention a few. Of course "The Psychology of Religion," by E. D. Starbuck, is to be named first. It is very full in the discussion of the religious experience as a phenomenon of the adolescent period of development. "The Spiritual Life," by Geo. A. Coe, is less technical than Starbuck's book and hence more easily read by the

average reader. Every Sunday school teacher should have this book. "The Soul of a Christian," by Frank Granger, is an Englishman's contribution to the general topic named above. His method is different from that of Starbuck and Coe, but his discussions are very valuable. The minister will find it very fruitful. His chapter on the Oversoul exhibits the psychology of his theology, if such a term is permissible. The point of view is very suggestive.

The books are published as follows: "The Psychology of Religion," E. D. Starbuck, Scribners, New York; "The Spiritual Life," Geo. A. Coe, Curts & Jennings, Cincinnati; "The Soul of a Christian," Frank Granger, The Macmillan Co., New York.

Carlos C. Rowleson.

Among the books helpful, almost indispensable, to the earnest student of the Word I mention first Hastings' "Dictionary of the Bible."

When completed this work will contain four large volumes, three of which are already out.

I have made constant use of it for five months and can heartily commend it to all who wish to know what is going on today in the field of Bible study.

Its contributors are men with whom thorough scholarship and reverence go hand in hand, who bring to their work the results of recent discoveries and investigation. It is refreshing to read after their pens, for we are made to feel that however much "the traditions of the elders" may suffer, the Word of God stands firm and sure. It will be impossible to do more than call attention to a very few of the many excellent articles found in these volumes. The longer ones are usually headed with systematic outlines, which the authors follow in writing.

The article on "Jesus Christ," covering fifty-one pages, written by Sanday treats such subjects as "The Teaching of Jesus," "The Miracles of Jesus," "Christ in History," "The Person of Christ" and "The Work of Christ." The facts are so presented that Jesus is given his place as the Son of God and the grandest character in history.

In speaking of the teaching of Jesus Sanday says of the language in which it is couched: "As a rule it takes hold of the simplest elements in our common humanity. The trivial incidents of everyday life are made to yield their lessons." His attitude toward the miracles of Jesus is well brought out in a couple of sentences which I quote: "The historian is confronted with the fact that no sooner had the life of Jesus ended in apparent failure and shame than the great body of Christians, not an individual here and there, but the mass of the church—passed over to the fixed belief that he was God. * * * Eliminate miracles from the career of Jesus, and the belief of Christians, from the first moment that we have undoubted contemporary evidence of it (Say A. D. 50), becomes an insoluble enigma." This one article is well worth the price of the volume containing it.

J. Agar Beet has written in the same spirit on "Christology," as a line or two from his pen will show: "We wonder not that his advent was a new era in human thought and in history, and that Christian nations enjoy today a position of unique superiority to all others."

As a rule the books of the Bible receive fuller treatment than they usually do in works on Old and New Testament introduction, and have the advantage of being written each by a scholar who has made a special study of that particular book. Under Deuter-

parallels to Ezekiel are noted. We notice also a fine article on Old Testament law by S. R. R. Driver. The Apocrypha comes in for its full share of attention. The book of Enoch, interesting to students of the Bible because quoted by Jude, is discussed by R. H. Charles, who translated it from Ethiopic into English. We find interesting articles on Name, Heart, Dress, Food, etc., in short almost every subject connected with Bible study is treated and generally well treated. While I do not agree with all that is found on the pages of this dictionary, I take pleasure in saying that in my judgment the scholarship is thorough, up-to-date and reverent. It is doubtful whether one could make a miscellaneous selection of one hundred books containing as much valuable material for Bible study.

But the preacher, besides knowing his Bible, should also study men. A knowledge of biography increases his power, furnishing him with illustrations for impressing Scripture truth. He will find John Lord's "Beacon Lights of History" both profitable and entertaining reading.

Lord selects some characters noted in history, such as Socrates, Chrysostom, Heloise, or Queen Elizabeth, as the subject for a lecture. This person is made the central figure about which are grouped the principal events of his life and times.

G. A. Peckham.

I have found help and pleasure in the following books: "Extemporaneous Oratory," by Dr. J. M. Buckley; "Christ the Orator," by T. A. Hyde; "English Style in Public Discourse," by Prof. Austin Phelps; "The Principles of Argumentation," by George Pierce Baker. This is a book written for young lawyers but might be read with profit by preachers.

Lexington, Ill.

W. H. Cannon.

The books that are helpful to the preacher are altogether too numerous for the average preacher's pecuniary resources. Attention is here called to a few recently read: "The Fact of Christ," P. Carnegie Simpson, M. A., minister of Renfield Church, Glasgow, has many suggestive thoughts on the meaning of the fact of Christ. He did not sin. How came this? What conclusions are we to draw? What is the meaning for moral life and character? "No man can really open his mind and his conscience to the fact of Christ without feeling that he ought to be a better man, and that, if he and Christ are to continue near each other, he must be a better man."

"Mercy: Its Place in the Divine Government," by John M. Armour, presents very pronounced views concerning the purpose of the death of Jesus and its necessity in relation to the forgiveness of sins. The writer of this book has clearly not been swept off his feet by recent reasoning on the subject. It is a good book to read in connection with later views. This work agrees substantially with the works of Cave and Crawford, but is much briefer.

Those who desire to find a variety of opinion and treatment of the subject of the atonement will find their desires met in "The Atonement in Modern Religious Thought." In this volume are found essays on the subject from many of the leading thinkers of the present day, such as Godet, Harnack, Sabatier, Cave, Dods, Munger, Abbott and others of equal note. The essays by Cave and Godet are perhaps the most solid; that by Harnack is perhaps the most interesting. It will no doubt be interesting to know that

Harnack, the advanced thinker and noted scholar, has these words: "The deepest and most earnest Christians do not, however, rest satisfied with seeing the atonement only in the life work of Christ. They consider also his passion and his death as vicarious. How can they do otherwise? If they, the sinners, have escaped justice, and he, the Holy One, has suffered death, why shall they not acknowledge that that which he has suffered was what they should have suffered? In the presence of the cross, no other note is possible." This is certainly no great departure from ancient and traditional views, so to speak. The moral theory of the atonement advocated by Munger and others is quite different.

The last and the most important book that I mention is "The Theology of the New Testament," by Stevens of Yale University. That this is an able work by a candid and scholarly man is unquestioned. To the greater part of this work of fifty chapters the intelligent student of Scripture will assent, after some things he will place an interrogation mark, and from not a little he will positively dissent. While the author quotes and criticises, he is not able to keep his own rationalistic leanings out of view. He himself does not hesitate to question the trustworthiness of the writers of the Gospels. He thinks that their prejudices led them, in some instances, to represent Jesus as saying what he did not say. So he goes back of their representations and supposes that Jesus said something altogether different. This method of treating the writers of the Gospels appears in his dealings with certain passages that treat of the Lord's second appearing. It would certainly be much better to allow the record to stand as it is found. A thorough understanding of what is written in the Gospels and the epistles concerning the coming again of the Savior would make going behind the record to find the words of Jesus altogether unnecessary. While his discussion of the Holy Spirit is able and instructive, the author might be greatly benefited by a careful reading of Alexander Campbell's article in the Christian Baptist on the same subject. The endowing of the apostles with power from a high—an endowing not, however, limited to the apostles—to enable them to speak with divine authority is a fact that does not receive from the author the attention it merits. In the main he treats the New Testament writers as men who were making a most creditable effort to reach the truth, but liable to fail like other men. But still the book will make an excellent textbook for theological students, provided the teacher knows how to use it and point out its weaknesses. Its chapters on the Gospel and the law, the son of man, the fatherhood of God, human nature and sinfulness, are exceedingly valuable, and so are many other chapters. Let the preachers read it. All its conclusions need not be accepted without question.

H. McDiarmid.

BOOKS ON CHILD-STUDY.

Perhaps the best literature on child-study, like that of many other subjects in these days, is to be found in monographs and periodicals rather than in more systematic treatises. Among the latter, however, the following will be found helpful: First, devoted more exclusively to the physical development are: "The Nervous System of the Child," F. Warner; "The Development of the Child," S. H. Rowe; "The Physical Nature of the Child," S. H. Rowe. Emphasizing the psychological side are: First, the old Froebel classics

and the series of "Childhood Studies," by Preyer; "Studies of Childhood," Sully. Two volumes on mental development: (1) "Methods and Processes"; (2) "Social and Ethical Interpretations," by Professor J. M. Baldwin, and a recent volume by A. F. Chamberlain on "The Child: A Study in the Evolution of Man," covering both the physical and psychological fields. To these should be added the less technical but not less valuable little volume "Concerning Children," by Charlotte Perkins Gilman. Of these the most comprehensive single book is the one by Chamberlain. It is almost encyclopedic in its range of facts, but is not so helpful on the interpretative side as some of the others. Perhaps on the whole the best single volume for the lay reader is Sully's "Studies of Childhood."

Ella Adams Moore.

THE RELIGIOUS OUTLOOK.

Carey E. Morgan.

United States Consul General Goodnow, of Shanghai, made a speech at a great banquet given in his honor in his native city, Minneapolis, recently, in which he said: "Our missionary enterprises, hospitals, schools and churches have won for us the good will of the Chinese people. One cannot overestimate their influence. Before I went to China I had my misgivings as to adult Chinamen ever becoming true converts to Christianity,



but when the time of trial came last year, and tens of thousands of Chinese in the north refused to recant their Christian profession, but sacrificed their lives martyrlike on the block, they gave a supreme test of their belief in the Savior of mankind."

The ashes of the martyrs will again become the seed of the church. The soil of China, like that of the Roman empire, saturated with the blood of the martyrs, will be fertilized and irrigated so that Christianity will grow more vigorously than ever before. Only those who are unfamiliar with the Gospel's triumphs in the face of persecution can doubt the outcome of this issue. Those who willingly gave their lives as a sacrifice to their faith in Jesus Christ have preached the Gospel as it was never before preached in China. Tens of thousands of converts will be the result.

Protestantism is making great gains in Catholic Austria. It is stated on the authority of Rosegger, the Catholic poet of Austria, who is still in the Roman church, but whose sympathies are with the Protestants, that many of the mountaineers, especially speaking of the Protestants, say "They are also Christians. They believe in Jesus Christ the Son of God. They have only not so much superstition as we and they make more of the Word of God." He says that even priests can be found, especially in the more retired parishes, who are not sorry at this move towards Protestantism, and whose sermons are evangelical rather than Catholic.

One proof of these things is found in the last election, held in January, 1901. The members of Parliament who were leaders in the movement that took so many into the Protestant churches were all re-elected with large majorities, and with them a new group of anti-Roman members. As against five of these in Parliament before the election there are now twenty-one, besides some in other parties who favor the movement away from Rome. On the other hand the number of those favorable to Rome has decreased

from forty-three to thirty-seven, and those of the "Catholic Christian Social Party" from thirty to twenty-two. Two former leaders of the clerical party were defeated at the polls, while the former clerical speaker of the House, Dr. Fuchs, was elected by only a few votes.

This is an interesting movement, and is made more so by the remarkable progress of Protestantism in France. Three hundred and forty-eight French priests have within a brief time come over to Protestantism. Of the eighty-six students in a Protestant Theological Seminary in Paris, ten are former Catholic priests.

Both Catholics and Protestants the world over are watching these changes in Austria and France with the liveliest interest.

Mr. F. B. Meyer, the noted author and preacher of London, England, has just concluded a phenomenal tour in this country, attended by Mr. Will Moody. He had a succession of remarkable meetings in the leading cities of the south and middle west. From the start the attendance was large, and everywhere there was that hearty expression of hospitality for which the south is noted. Indeed, it is said that Mr. Meyer has never before had such a reception in America. The churches everywhere were crowded to overflowing, and several times large halls were brought into requisition. At Richmond, Atlanta, Birmingham, Chattanooga, Louisville and Cincinnati the interest was profound. The closing service at Louisville was a memorable one. A large auditorium, accommodating over four thousand people, was secured, and even then many had to be turned away. Mr. Meyer spoke impressively to the unconverted, thus closing his mission, which had been for the most part to the churches, with an earnest evangelistic appeal.

Religious Interest Paramount.

It is most gratifying to note the substantial interest in the Christian religion which is everywhere manifest. Wherever a messenger delivers the true message of our Lord, the people are eager to hear it. There is no interest so universal and sustained as the interest in religion. At the closing session of the Ecumenical conference in Carnegie Hall, New York City, last spring, ex-President Harrison said that he had taken part in many a heated political campaign, but that he had never known a time when Carnegie Hall could be filled three sessions a day for ten days in succession in the interest of politics.

Increasing sums of money are being given for philanthropic purposes in the United States. Including gifts or bequests in sums of five thousand dollars or more, and excluding the ordinary denominational contributions for educational, benevolent and religious purposes, and all popular funds for the relief of suffering by famine in India, or by flood in Galveston, Appleton's Encyclopedia estimates are as follows: For 1893, \$29,000,000; 1894, \$32,000,000; 1895, \$32,800,000; 1896, \$27,000,000; 1897, \$45,000,000; 1898, \$38,000,000; 1899, \$62,000,000; 1890, \$47,000,000, or \$312,800,000 in seven years.

Whatever may be said about Mr. Rockefeller and Mr. Carnegie, it is certain that their example in this matter is having a wide beneficent influence. Mr. Chamberlain, Mr. Bryce and Lord Roseberry, being cognizant of these gifts, are dinnning it into the ears of Englishmen of means that unless they show a similar spirit of generosity in endowing British schools, colleges, universities and technical institutes, then Great Britain will be put at a disadvantage, and will be forced to take a secondary place in the future.

At the

CHURCH

FIVE MINUTES' SERMON.

By Peter Ainslie.

*While he blessed them he was parted from them and carried up into heaven.—Lu. 24:51.

This was the most magnificent scene to human eye. His birth reminds us that we are to be born again; his sufferings teach us that we must suffer with him; his death tells us that we must die; his resurrection declares to us that we shall have our resurrection, and his ascension reminds us that some day we too shall ascend. We have passed the first, for we have been born again, and it must not seem a task too hard that we are standing amid the

second. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." It is a small thing if death be before us, since the resurrection and the ascension are likewise in our pathway. One would be willing to die a hundred times to be raised up once at the call of Jesus. Our pains and aches, our sorrows and our sins pass away as we look for the glories of the resurrection and the higher glories of the ascension. Jesus did ascend and he took with him the print of nails and all the scars of the world's sins. While he walked upon the earth he blessed it, and in all majesty of eternal holiness he blessed it as he passed beyond the clouds. The last time the human race saw him it was with uplifted hands in benediction. Beautiful memory of the living Jesus!

Ten days passed and the Holy Spirit descends, for Jesus had promised not to leave them without a comforter, and from that time to this and onward until Jesus comes again, the Holy Spirit shall abide with the human heart, convicting us of sin and sanctifying us by the divine presence. Things may go as they please, but God will always hold a part of this world and wickedness shall not triumph over truth. "It is your Father's good pleasure to give you the kingdom."

Jesus had his ascension alone, but ours shall be in a great host. The Lord shall return personally—just as he went away, so he shall come back—"this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"; then when the Lord descends from heaven the voice of the archangel shall be heard, with the trump of God; "and the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." The clouds received Jesus out of sight and the divine pen writes that the clouds shall receive us out of sight. The story is so simple that sometimes we think it cannot be true, but when Paul had finished the tale, he closes the wonderful hope like this: "Wherefore comfort on another with these words." The heaven of Jesus is our heaven. Our citizenship is not on this world, but it is above, and now everything is rapidly marching toward victory and coronation. It is a happy hope that fills the new heart.

*This is the golden text for the Sunday school lesson for May 19, 1901.

Our Father, thou hast shown us enough, thou hast

given us enough; now stand by us to the end and thine shall be the glory forever.—Amen.

BIBLE SCHOOL.

JESUS ASCENDS INTO HEAVEN.

Lesson for May 19, 1901.

1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen:

3. To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the

kingdom to Israel?

7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel:

11. Which also said, Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

A CHICAGO TEACHER'S NOTES ON THE LESSON.

Elias A. Long.

May 19, 1901. Subject—Jesus ascends into Heaven. Luke 24:44-53; Acts 1:1-11. Golden Text—Luke 24:51. Writer—Luke wrote both the gospel bearing his name and the book of Acts. The latter probably was written at Rome after Paul's first imprisonment and under his directions; Luke and Paul had been for a long time fellow-laborers. Time of lesson—According to the usual reckoning, May 18th, A. D. 30, forty days after the resurrection. Place—Near Bethany on the slope of Olivet, not far from Gethsemane, where our Lord suffered His keenest griefs.

To Luke's two accounts, included in this lesson, are we indebted for a summary of the forty resurrection days ending with our Lord's ascension. For his followers these were days of transition, from sight to faith, such as apply to every age. First, the scriptures were open; then came the command to serve others, after being clothed with divine power. The hardest lesson submitted was that the kingdom's sphere was to promulgate blessing to all people (Luke 2:10) by our Lord's followers, who were to go forth to heaven, sweeten and redeem the world, by the power of the life of Christ within themselves. This still is a difficult lesson to many.

Acts 1:1. A Continued Ministry. "Former treatise." The book of Luke, in which is found the first portion of today's lesson. . . . "Theophilus." Probably a prominent Roman convert to Christianity, as inferred by his being addressed as "most excellent" in Luke 1:4. Both of Luke's books were dedicated to this person. The name is Gentile. . . . "Began." Our Lord's earthly career was but the beginning of His work, which was continued by Himself through the ministry of men. It is by His spirit, through holy hands, consecrated hearts, and fire-touched tongues, that this work is done, "the Lord working with them." Mark 16:20, Acts 2:47; 1 Cor. 3:9. . . . "Both to do." Manifesting the fruit of the spirit (Gal. 5:22-25). So conspicuous were our Lord's doings that his admirers again and again place his acts before his teaching. See Luke 24:19. . . . "And teach." A most important part as we see from the great commission. Matt. 28:19, 20; Heb. 5:11-13. Jesus taught from the scriptures. Luke 24:27. He lived what he taught; do we?

Verse 2. Holy Spirit Dispensation. "Until taken up." Verse 8 and the close of Luke's gospel tells of his ascension. . . . "Through Holy Ghost." The Holy Spirit always has been the active agent or impulse in divine work, but not until Pentecost did the presence of His power become universal. Acts 2:38-39. Our Lord offered Himself through the eternal Spirit. Heb. 9:14. He was begotten not as God, but as the man Jesus in the flesh by the Spirit. Luke 1:35. He was an-



nointed with the Spirit. Luke 4:18. He was filled with the Spirit which was given not by measure unto him. Jno. 3:32. He was led by the Spirit. Matt. 4:1. And here we see that he taught in the power of the Spirit. See also Acts 4:13-14. As for ourselves, "if any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

V. 3. Pattern Conversation. "Showed himself alive." Ten and perhaps many other appearances of our Savior occurred in the forty days. . . . "After his passion." Passion is an old English word meaning suffering. . . . "Many infallible proofs." The Greek word for proof is a strong one meaning demonstrative proof. Impress the fact that the date on every letter, newspaper, calendar, etc., points to the supreme place that Jesus, as our Lord, ascended, occupies in the universe. Every Lord's day commemorates the proof of His divine sonship as manifested in His resurrection. . . . "Forty days." Proofs extending over such a period are most impressive. Suppose your nearest friend was absent for a short time and thus returned to you, as Jesus did to His disciples, He walking, talking, eating with them and showing His wounds, would not you, long before a month and a third had passed, truly know that it was your former near friend? . . . "Speaking of kingdom." He spoke of the greater, the eternal interests. Such was the Master's spirit. We more and more should cultivate the same spirit, shunning to take part in the senseless, worldly chatter and jesting which occupies so great a part of many people's time. See Eph. 5:4. Matt. 12:36. What we speak shows what we think; as a man thinketh so is he. Is our speech after Christ's pattern?

V. 4. Promised Power. "Not depart from Jerusalem." Not to return to their Galilean homes, but wait for the coming of the Spirit. The crucifixion occurred at the time of the great Passover feast; the investing of the disciples with spiritual power is deferred until the first great feast following the crucifixion, namely Pentecost, which occurred ten days after the ascension. In this we see divine wisdom, for the many strangers from all parts of the known world, to these feasts (Acts 2:9-11) would then carry back tidings of these unusual occurrences. . . . "Wait." Corresponding with the "tarry until" of Luke 24:49. It took time to make them ready for their great mission. They already had been three years with Jesus learning of Him. When Paul was converted he spent three years preparing for active work. Gal. 1:18. Still no preparation of the mind can serve as a substitute for the power of the Holy Ghost. See 2 Tim. 3:16, 17. How the ten days were spent we can in part gather from verses 14-26. It was a time of prayer and service in the kingdom. . . . "For promise of Father." Referred to in Luke 24:49. The Holy Spirit promised under the old covenant. Isa. 44:3; Ezek. 36:27; Joel 2:28-32. . . . "Heard of me." In his opening of the scriptures (Luke 24:32, 45) and in the 13th to the 17th chapters of John. Note the direct promise in Jno. 14:16-26; 15:26-27; 16:13-14.

V. 5. Cleansing Unto Holiness. "John baptized." Repentance and remission of sins, which was preached by John, was still to be the message. Luke 22:47. John's baptism with water was external, a symbol of the greater internal baptism of the Holy Spirit which implied holiness through cleansing from sin. Acts 22:16; Heb. 10:22. . . . "With Holy Spirit." An outpouring of the Spirit that should overwhelm them with love and power. Rom. 5:5.

V. 6. Asked Amiss. "When came together." Probably by appointment in Jerusalem as before they had in Galilee. . . . "Asked of him." After their old manner of questioning. He is always patient with serious questioners. . . . "Wilt thou restore kingdom?" The mention of the promise of the Father may again have led to the old hopes of secular glories and deliverance, in which they would picture Jesus as the sovereign and themselves as lords and senators. Like much of our own asking amiss, the answer desired was not received. James 4:3.

V. 7. Unanswered Prayer. "Not for you to know." The thing asked for was not "according to His will" (1 Jno. 5:14) and while not directly answered, He imparts to them that which was better, the promise of needed power for future work. . . . "Times or seasons." Fixed dates of future events, as the rise and fall of nations, or the end of the world, was knowledge which could not have been of the slightest use to them; a lesson for this day when many vainly figure out the time of our Lord's return. We are to watch for, not to work out the sum of, when our Lord shall return. . . . "In His own power." These are the things of God, matters of His own decision.

V. 8. Abounding Power. "Shall receive power." Or, as stated in Luke 24:49 "be endued (or clothed) with power."

It was to be "from on high" (Luke 22:49) not to be of the earth. It was to be of the same general nature as the power possessed by the man Jesus—power to overcome their selfish worldly ambitions; power to overcome obstacles in the way; to win men to Christ; to purify, exalt and illuminate believers and that for all time to come. Acts. 2:38-39. God with abundant power, is waiting to act by using our hearts and our bodies in His great plan of redemption. Are we ready to be used of God; or will we in our measure block His gracious plans? . . . "Shall be witnesses." See Luke 23:48. As they had heard, seen and handled him (1 Jno. 1:1), they were to be witnesses of His Majesty. We, too, can be witnesses in our Lord's work. A witness speaks from personal knowledge; so we all can speak of the things of God. Personal experience, however imperfectly told, may have power to win hearts unknown to the most eloquent address. . . . "In Jerusalem." See Luke 24:47. The Christian law was to go out from Mount Zion to fulfill scriptures. Isa. 2:3. They were to begin witnessing in the home of bitterest enemies, thus emphasizing love to enemies. Home is the place to begin but not to remain. . . . "In Judea." The outlying district from Jerusalem. . . . "In Samaria." Carrying the gospel to despised and hateful neighbors. . . . "Uttermost parts of earth." "Among all nations." Luke 24:47. To the whole human race. Jesus had tasted death for all and God is not willing that any should perish. This great verse is the book of Acts in miniature. "First in Jerusalem." Acts 2:11; 5:42; 6:8. "Then in Judea and Samaria." Chapters 8 and 9. "Uttermost parts." Acts 11:19-21; 13:4-28; 16:30. . . . "Led out to Bethany." Luke 24:50. There our Lord lifted up His hands and blessed them.

V. 9. Passing from Earth. "When had spoken." Referring to the previous words and the blessing of Luke 24:50, 51. . . . "While they beheld—taken up." Unlike His resurrection, the ascension took place before their eyes. No doubt ever was shown as to the certainty of the ascension. It was at this time, Dr. Peloubet thinks, that the great change to a spiritual body (1 Cor. 15:51-53) and which was apparent later (Rev. 1:12-16) took place. . . . "A cloud." As Jehovah came down upon Mount Sinai in a cloud (Ex. 19:9) so our Lord is received up in a cloud. He will come in a cloud (Matt. 17:5; 24:30; verse 11), and the same cloud shall receive us. 1 Thes. 4:17. . . . "Received out of sight." Him hath God exalted to be a Prince and a Savior (Acts 5:31; 1 Peter 3:22); he ascended to appear before God as our Advocate and to prepare a place for us. Heb. 9:24; John 14:2. Jesus, passing beyond the vale, reassures us that all life created in the image of God is eternal and divine. We belittle ourselves when we fail to grasp our immortal destiny.

V. 10. Angel Visitors. "While looked." In wonder and as needing explanation. . . . "Behold, two men." Implying startling suddenness. The two men were angels as in Matt. 28:2-5. Angels attended our Lord's earth-coming, and His resurrection, so now they attended His ascension, and angels will accompany His return. Matt. 24:30-31. . . . "White apparel." Emblem of holiness and of the bright home whence they came.

V. 11. The Returning Christ. "Why stand ye gazing?" God calls us from looking up, to carry the gospel to a world of unbelievers here below. See John 20:17. . . . "This same Jesus." The same wonderful one that was crucified, died and was made alive. . . . "Shall so come." He shall come by public observance. He shall come in power and glory with His holy angels (Matt. 24:30; 26:64); not in the obscurity and humility of His first advent.

Luke 24:52. The Ten Days' Waiting. "Worshiped with great joy." All the former gloom had been dispelled; they even now realized a foretaste of the fruit of the spirit. Gal. 6:22, 23. The apostles first watched, then worshiped Him. He was worshiped at his first coming as an infant (Matt. 2:11), He is worshiped at His ascension. . . . "Praising and blessing God." Their joyful spirit manifests itself in praise and blessing. See Acts 1:14. Now they begin to understand that it was expedient for Him to go away. John 16:7. In their case it was a transition from living by faith to discovering things unseen. His return should be the long-coming of our own hearts. Rev. 22:20.

Let saints below in concert sing
With those to glory gone;
For all the servants of our King
In earth and heaven are one.

—Charles Wesley.

PRAYER MEETING.

Fred'k F. Grim.

CHILDREN AND HEIRS OF GOD.

Rom. 8:17. References, I Peter 1:23-25; I John 3:1-3; Rev. 3:21.

In the book of Romans we have the great mountain range of Paul's doctrine. The eighth chapter is one of the most conspicuous elevations, and the seventeenth verse carries us far towards its highest peak. In the first part of the chapter the Apostle has been contrasting the condition of those who are at enmity against God, with those in whom the Divine Spirit dwells. The former are displeasing to him, while the latter enjoy the loving relationship of children and heirs; heirs of God and joint-heirs with Jesus Christ.

It is God's supreme desire that we may be his children and that he may be our Father in a very close and intimate manner; but this inner heart relationship he can not impose upon us. As Creator he is Father of us all; and as an ethical and spiritual being he must love all his children, though many wound him by their attitude and conduct. This spiritual kinship must be one we willingly consent to, as rational, moral beings. When we have made this complete surrender; when we have made room in our heart for the light of God's love, there will be a union of our spirit with the Divine, and the music of our soul will be

"In Tune with the Infinite."

We will then come unto God as an obedient child in love and adoration, conscious of the "world's-heart full of need" that only the "Father's-heart full of love" can satisfy.

There should be no doubt in our minds whether we are heirs of Divine grace; and moreover there need not be. And yet let us be careful that we are not self-deceived. The free use of cant phrases and the pronouncing of certain shibboleths some would fain accept as evidence; but not so. It is the pure in heart who shall see God. This Jesus who is external and in history must become internal, a present reality, "working within us both to will and to do of his own good pleasure," enlisting our active and loving co-operation. May we have the sense of his presence and the fellowship that is our privilege to enjoy.

But if you have had some peculiar experience, do not insist that everyone's else shall be just the same. The Spirit of God we must have, but a certain nervous excitement does not belong to the essence of it; neither is it an *apriori* evidence against it. Its presence must be decided on entirely different grounds. The most conclusive test of Divine sonship, of spiritual adoption is for us to look into our own hearts and lives, and see what kind of fruit we are bearing.

We Belong to A Heavenly Aristocracy.

And as brothers of Christ and as brothers of men we are members of an earthly democracy. This new relationship despises the distinctions the world makes; ignores the divisions of wealth, birth, race and culture. It is based on "the greatest thing in the world"—love. We are enabled to overcome pride and prejudice. Human interest is unified not by some eternal power, but through the life which is unfolding from within.

If heirs with Christ we must have

Fellowship with His Suffering.

We will have our times of trial, of isolation and of lonesomeness. Perhaps we too will have to tread the wine-press with the feeling that we have been forsaken. But if we participate in this vicarious sacrifice

through which redemption must come, we shall also be glorified with him.

"I shall be like him, Oh wonderful thought!
Well may my soul in rapture be wrought."

CHRISTIAN ENDEAVOR

Charles Blanchard.

A NAMELESS GIRL HEROINE.

[2. Kings 5:1-4. May 19.]

Few stories are more interesting than this of Naaman, captain of the host of the King of Syria, who was a great man with his master, and honorable, because by him the Lord had given victory unto Syria. He was also a mighty man of valor—but he was a leper!

His misfortune, however, turned out to be the one thing for which he is remembered in all the world. Not because he was a leper, but because of several providential turns in this man's career is his name preserved from the musty pages of the past. We may find in this an illustration of

Providence in Passing Events.

We are blind, too often, to these providential happenings in our own, and in the lives of others. This story ought to stir us with the sense of God's overruling providence in the affairs of men and nations. It is brought out in the statement that "by him the Lord had given victory unto Syria." Probably no one in all Syria recognized the hand of God in Naaman's military career. We do not thus see God in passing events as we should. This recognition of the divine presence and providence would give larger meaning to many of the seemingly trivial incidents of life. We may see in this story, so artlessly told, how God

Works Through Little Things.

The Syrians had gone out in bands, and one of these small bands of soldiers had brought away, captive out of Israel, a little maid; and she waited on Naaman's wife. Here we have a small company of soldiers—a little girl of sympathetic thoughtfulness, even of her master, who held her as slave for her mistress. But while she was only a slave girl she was a right royal and loyal servant. I thing God honored the faithfulness of this little Jewish maiden perhaps more than he did Naaman, the mighty man of valor. He honored her faithful service. And then we have recorded the simple and

Artless Intercession of a Child.

"Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." And God honored her faith! Let us get our hearts open to the vision and victory of faith, working through the simple words of childhood. It is God's revelation. This is the deeply significant part of this story. Not Naaman's magnificent journey from Syria to Samaria, nor his munificent gifts provides for the prophet of God. All else is insignificant in comparison with the simple faith of this little Hebrew maiden.

God healed the leper because he did, even reluctantly, what Elisha ordered him to do. God honored his servant. It was a simple thing the prophet of God required at the hands of Naaman. Not great deeds but direct obedience is the divine requirement. This charming story may show us the beautiful character of simplicity and sincerity, united with genuine sympathy, in this captive Jewish girl. She deserves to be remembered for her gracious goodness and thoughtful kindness. Heroism is of the heart.

C. E. READING COURSE.

A SUMMARY OF THE POINTS IN WHICH WE DIFFER FROM OTHERS.

C. A. Freer.

The Disciples of Christ are a peculiar people in that they are not peculiar. They are without a patent-right or a copyright. For the most part they are not a stereotype or a mimeograph production. They build no fences about their property. They live, move and have their being on the "commons" of God's truth and say to no man, "keep off." If others want to fence in a little corner of the commons and give it a new name, we are moved with compassion but do not relinquish our claim upon the part thus fenced. To summarize the differences between us and those who are "fenced" is the business of this article. A partial statement of the matter would be as follows:

1. The division of the word of God.

To retain the figure above we believe that the Bible, God's "commons," has different kinds of soil in different parts, each a part of the whole, but having a separate and distinct function. For instance, we do not think corn will grow in a stone quarry, so don't direct the man who asks what he must do to be saved to the Jewish dispensation or Old Testament, because it was not given for that purpose. We believe with all in the divine inspiration of all the Bible, but we recognize that part of it was given to Jews as a school-master to bring them to Christ, and part to tell us of Christ, and part to tell us how to get into Christ, and part how to live in Christ, and a part telling what the outcome will be.

We do not jumble the whole thing into one conglomerate mass with no head or tail, but try to use each part as it was intended both in purpose and time. See Powers' "Bible Doctrines for Young Disciples," chapter 1.

2. The Final Source of Authority; or, The Creed of the Church.

We take Jesus at his word when he said: "All authority hath been given to me in heaven and on earth." Hence whatever he says must be final. We, therefore, make no set of doctrines or book of discipline and say this is our creed and authority, but rather believe in and follow a person as our creed and not paper. "What would Jesus do?" is, therefore, an old and vital question with us. We asked it till it became commonplace, long before Sheldon was known. Each individual is amenable to Him and not to any ecclesiastical or church authority. Our faith is not in any system of teaching or any book, not even the New Testament, but in the personal Lord Jesus Christ.

The question of conduct, of baptism, of the Lord's Supper all come back to: What does Jesus say? What did he do? What did he teach? There it must rest finally and forever. In this the disciples who were first called Christians at Antioch are peculiar.

3. The Mission and Work of the Holy Spirit.

We, with all people, believe in the personality of the Holy Spirit. But we contend that being a person he must work through means. The instrument is either the written or spoken Word. Only a person can utter a person. The Holy Spirit has spoken through men on the pages of the scripture. The words of Matthew, Mark, Luke and John, Paul, Peter, etc., are words of the Holy Spirit. We do not believe that he comes to people outside of and independently of the Word to convert them. Christ said of him: "The world cannot receive him." Then we honor the spirit

more than others by giving his very words and direct answer to the question, What must I do to be saved? See Acts 2:38; 16:30-34. No other people, to my knowledge, do this openly and frankly without trying to explain a part of it away. We hold that he is the abiding guest of the church, and that we do not have to wait for his coming before we are able to do any thing. He is here continually. He shall abide with you forever, was the promise of Christ. We do not take every emotion or sentimentality for a manifestation of the Holy Spirit, thus making him the author of confusion and a perjurer. We accept him as our guide into all truth, our comforter and abiding guest.

4. The Lord's Day vs. the Jewish Sabbath.

We try to call things by their right names—their scriptural names. The Lord's Day is not the Jewish Sabbath any more than Saturday is Sunday. The first day of the week is never called the Sabbath in the New Testament. We do not do so. All other religious people do. They are wrong. It is not a day of physical rest merely, it is rather the Lord's Day—the day upon which he arose, appeared to his Disciples, the church was inaugurated, the Holy Spirit came, he ascended into glory. It is, therefore, a memorial day. We dedicate the first day of the week to the Lord, and hence it is his day. The word Sunday is pagan; Christians ought to use the term Lord's Day. It is because of this fact that we are the only people who can silence the Seventh Day Adventists. By calling it the Christian Sabbath these people in the fenced-off corners get into a confusion and muddle that they can't straighten out, and the Adventists can annihilate them with their thirteen-inch guns in no time. But when we meet them with the Lord's Day, as set forth in the New Testament, they are silenced. This grows out of a clear and comprehensive grasp of the proper divisions of the Word of God, and the old and new dispensations. See Power, chapter 13, for a full discussion.

5. The Name of the Individual Christian and the Church.

The religious world persists in misunderstanding and misjudging us because a follower of Christ among us is only and simply a Christian, without any prefix, suffix or any such creature. They are want to call themselves Christians, but Christians plus. They are Christians plus Presbyterian Christians, plus Methodists, etc. Or they want to run on the "commons" and at the same time keep the name of their "pen." They say hard things about us because we insist on keeping on the commons only. But because a person stays on the commons it by no means follows that he wants to keep other people off. They say to us, "You can't play in our yard," while we say to them, "You have no business to have any yard when you could enjoy the whole field." In other words, we hold the common Catholic ground, while others insist on being sectarian and partisan by adding a distinctive title.

(To be continued.)

O! sweeter than the marriage-feast,
'Tis sweeter far to me,
To walk together to the kirk
With a goodly company!—
To walk together to the kirk
And all together pray,
While each to his great Father bends,
Old men and babes and loving friends,
And youths and maidens gay.

—Coleridge.



BOOKS...

A short Introduction to the Literature of the Bible, Richard G. Moulton, M. A., Ph. D.; published by D. C. Heath & Co.

As the author explains in his admirable preface, this is not an abridgment of his Literary Study of the Bible which has proved such a valuable aid to serious Bible students. It avoids technicalities and treats the matter of the Bible rather than its literary morphology. No man has done more in recent years to aid and stimulate the comprehensive study of our Holy Scriptures than Professor Moulton. His admirable series of the Modern Reader's Bible should be in every library. This new work—A Short Introduction to the Literary Study of the Bible—will place all lovers and students of the Divine Library under renewed obligations to him. Professor Moulton encourages the student to take large and comprehensive views of the Bible, to grasp its separate books in their entirety, and to think them through clearly. Those who have waded through such ponderous works as Bleek's Introduction to the Old Testament or Wless' Introduction to the New Testament will be delighted with the simplicity and the charm of this marvelously clear and comprehensive Introduction. Each page throws a flood of light upon the Literature of the Bible.

In his introductory chapter Professor Moulton treats "the literary study of the Bible as distinct from theology and criticism." Fully recognizing the importance of historical criticism and theological study he happily illustrates the value of some knowledge of the literary structure of the various portions of the Bible. The Introduction is divided into two parts. Part first treats of Biblical History and Story and part second of Biblical Poetry and Prose. The appendices to the volume giving outline analysis of books of the Bible are in themselves worth its price. Pastors as well as Bible teachers will find this Introduction helpful while conducting classes in the systematic study of the Word of God. It is written in a clear and fascinating style which one can read and re-read with delight and untiring interest. It will appeal to the popular reader as well as the serious scholar. To one who has only such knowledge of the Bible as has been absorbed from listening to sermons and attending Sunday School this Introduction will prove helpful and stimulating. Like the Bible which it illuminates it can be appreciated by the layman and the student. The Bible will prove delightful reading to those who use this Introduction as a guide to the Literature of the Bible.

Creeds and Religious Beliefs. By John S. Hawley. Published by Miller B. Ketcham, New York. \$1.

An exposition in belief of historical

creeds of Christendom together with pagan religious beliefs. Coming at once to the objectionable features of these, the author makes clear the fact that much of the inefficiency of the church today is due to its tenacious adherence to antiquated dogma.

Mr. Hawley sounds a timely note of warning, and it behooves the worshippers at the shrine of tradition to hear this "voice from the pew." However, in his sweeping condemnation of religious foibles, the author makes no distinction between Archaic theology and some of the truths almost universally accepted by the world's scholarship. e. g., "The men of David's time were not inspired above men who have lived and are living in the nineteenth century." "Special divine inspiration cannot be admitted." "There is absolutely no substantial evidence that anything supernatural ever happened."

Unlike many iconoclasts of the day, after tearing away the old fabric, Mr. Hawley offers something instead. It is mental science, which he says "Not only is it built upon foundation of truth, but it embodies a religious belief that is in advance of all others."

In support of this statement he offers the narration of his illness, his expedience with physicians and his ultimate restoration through the aid of a science healer.

The People's Bible History, prepared in the light of recent investigation by some of the foremost thinkers in America, edited by George C. Lorimer, with introduction by the Right Hon. William E. Gladstone. Published by the Henry O. Shepard Co., of 212-214 Monroe street, Chicago.

This work was prepared as long ago as 1896, but has in no measure lost its value as a popular presentation of Biblical history. The writers possess, from many points of view, admirable qualities for their tasks. The literature of the Old Testament is treated in a lengthy chapter by Prof. Sayce, of Oxford, whose name has become familiar as an authority upon Archaeology. Prof. Samuel Ives Curtis, of the Chicago Theological Seminary, gives a statement regarding the manuscripts of the Old Testament, which will answer many questions likely to be asked by students of the Bible as to how the Holy Book came into existence. There the successive periods of Old Testament and history are unfolded in their order. Dean Farrer, who is one of the best known writers on Biblical literature, describes the first period, from the creation to the dawn of human history. Dr. Gunsaulus, of Chicago, writes on the period from the early life of Moses to the Exodus. Dr. George F. Pentacost, Dr. R. S. McArthur and Rev. Frank M. Bristol, formerly of Chicago, and others write of various periods of the Old Testament. Dr. W. T. Moore, editor of the Christian Commonwealth of London, and dean of the Bible College at Columbia Mo., describes the period

of the exile. Dr. Moore is the one Dis-ciple who contributes to this volume. Edward Everett Hale leads with the period between the Old and New Testaments.

The New Testament is similarly handled. Probably no authorities on this literature could be found more competent than Prof. Joseph Agar Beet, of Wesleyan College, Richmond, England, and Prof. Casper Rene Gregory, of Lelsgig University, whose chapters will be found of very great interest. The life of Christ is presented by Prof. William Cleaver Wilkinson, of the University of Chicago, and other features of New Testament history by Rev. J. Monro Gibson, of London, and Rev. George C. Lorimer, of Boston. The general introduction is written by Mr. Gladstone, whose task is not a mere perfunctory one of floating the book, but who enters in a careful and conscientious manner into the reasons for the supremacy of the Bible, and the indications of its future as contrasted with the sacred books of other people.

The volume contains a mass of material which any student of the Bible will be delighted to possess. The names of the writers are a guarantee of the literary excellence of the work, and many of them stand for ripe scholarships in Biblical matters. It is a work that can be strongly commended to all who are not technical Bible students. The latter class will prefer to go to works of a more ambitious and scientific nature. But this book will serve admirably as a general and interesting statement of Biblical literature and history, and may well find its place in any Christian home. The typographical features are excellent, the printing is tasteful, and the work is embellished with many illustrations, which add greatly to its value.

The Anglo-American Alliance in Prophecy, or the Promises to the Fathers; by M. L. Streator, M. A., of Canton, O., U. S. A. The chief purpose of the book is to ascertain the philosophy of history and its consummation as revealed in the Bible. This is disclosed in the racial covenant of promise given to the Hebrew patriarchs, which is the constitution according to which the Monarch of the universe governs the world. According to the author, this ethnical covenant was developed by the Hebrew prophets, and was the basis of the abiding hope of Israel. The history of ages is the manifestation of the eternal purpose therein revealed in a mystery. Events among the nations are rushing into their consummation on a world-wide scale in this crisis of the ages. Armageddon, the final war of nations and races, is rapidly approaching. The book aims to show who are the opposing forces engaged in it, what are the issues involved, and what will be the result.

Mr. Streator believes that we are

living at a most critical period in history. He says: "We have entered an era of crisis fraught with the destiny of nations and races." While we must differ with the author in many of the interpretations he places upon the prophetic scriptures, he is undoubtedly a giant protagonist in the special field of investigation which his notable book represents. Doubtless it will become an epoch-making book in the anglo-Israel problem. The preface is not a formal bow to the reading public, but deserves careful reading—perhaps we should say study. "As inspired vision and prophecy is perspective and cyclical in its method of presenting the future, the author of this work has aimed to treat his subject according to the Hebrew model in the perspective and cyclical manner." Again he says: "We are not attempting to write history. We are seeking to find the real meaning of the ethnical covenant of promise as developed by the prophets and fulfilled and confirmed by the facts of history." Taking his stand at Samaria rather than at Rome and starting with the hypothesis that the peoples of Great Britain and the United States "are natural descendants of the beautiful Joseph and the Egyptian princess, Asenath, he marshals history, prophecy and philology to prove that the British empire is "the company of nations" and the United States "the company of peoples" prophesied in Genesis. While as we have said, there are many details in which we must differ from the author, his earnestness, sincerity and ability compel admiration and sympathetic interest. On page 179 the "islands" are most likely the coastlands of western Asia or the Grecian archipelago, and the passage including the one "from the east" is certainly a prediction concerning Cyrus and not the Anglo-Saxon race. Many of the quotations from Isaiah which Mr. Streator applies to the ten tribes of Israel were predictions concerning the return of the Judahites from Babylon (the Jews to this day prefer the designation Israelites). The passage which forms the keystone to the argument in chapter III.

"The Isles saw and feared

The ends of the earth trembled" cannot be applied to Great Britain without doing violence both to the context and the spirit of the prophecy. Most Bible scholars think this passage refers to the consternation which would be occasioned by the rapid conquests of Cyrus as God's instrument. The "ends of the earth" would be such nations as were on the horizon of Israel's history—Media on the east and Lydia on the west.

However, these are but strands in the great cable of Mr. Streator's argument which has a cumulative strength. His pages glow with earnestness and give the reader an abiding conviction that God guides the course of history and "shapes our ends rough hew them as we may."

No one can carefully peruse these

pages without gaining a deeper reverence for the word of God. The reader's vision will be enlarged and his faith strengthened. The Battle Hymn of the Chosen People at the close of volume I. could only have been written by a Christian scholar who loves to honor God and advance his truth.

"The Changing View-Point in Religious Thought." E. B. Treat & Co., Publishers. Price \$1.

This series of studies by Henry Thomas Colestock will be welcomed by that large and growing class of Christians who not only love the Old Faiths but are willing to receive fresh light upon the verities of our religious life. The view-point is conservative and thoroughly evangelical and will be very helpful and stimulating to young preachers as well as the intelligent lay member. We heartily commend this wholesome book.

"The Old Gentleman of the Black Stock," by Thomas Nelson Page. Illustrated by Howard Chandler Christy. Published by Charles Scribner's Sons, New York City, 169 pp. Price \$1.50.

The old gentleman is a singularly attractive character living by himself in a rare old house of the colonial style, said by the author to be as different from the new houses around it, as its master himself was, from the other men of the street. Of his life he said at its close, "I put brains before everything; intellect before heart. I loved by gave up the one I loved for one whom I thought could advance me in life. She proved false, and too late I found my mistake. I might have married but was not base enough to offer my hand where I had no heart to give." How much better for society, and the world, were more men and women too as noble. The closing days of his life were made happy by the loving ministrations of the daughter of his old love.

The characters are all singularly pure and wholesome, and a romance running through the whole book gives it a charm which is marred only by the pathos of the lonely life.

The Old Book and the Old Faith. Reviewed in a series of lectures, by Robert Stuart MacArthur, pastor Calvary Baptist Church, New York, New York: E. B. Treat & Co. Pp. 432 cloth, \$1.50.

The author tells us in the preface that the substance of this volume was delivered by him on consecutive Sunday evenings to his own congregation. It is an attempt to set the Bible in constructive light, in view of what the author conceives to be the destructive tendencies of Biblical criticism during the past few years.

It is evident that Dr. MacArthur believes the Bible to be in serious danger from the work of scholars, and feels it his duty to quiet the disturbed minds of his people regarding the question of

its divine origin and character. The treatment of the subject is always interesting. Taking up the usual matters which are the subjects of investigation by every student of the Scriptures, he proceeds to speak of the genuineness, inspiration, design, inherent teaching peculiar authority, righteousness, compassion, progressive revelation, harmony and unity of the Book. He then takes up such matters as the ancient history, biographical sketches, the poetry of the Bible, its relation to science, and other matters of similar character. These chapters will be found suggestive for one who wishes a popular treatment of the theme, but one could have wished that the author were less fearful as to the results of the modern method of deal-

NIGHT LUNCHEON.

All Right if of the Right Kind of Food.

The difference brought about by the use of well selected food, as compared with ordinary food, is well shown in the experience of a girl attending high school and boarding herself.

She says: "My 'housekeeping' compelled early rising, and I used to become very sleepy over my books. To keep awake, I resorted to the use of strong coffee, and in a short time I began to have a dull, stupid feeling. No appetite, but a feeling of 'gone-ness.' I realized that I must eat something or faint in the class room. I would wash down a little breakfast with another cup of coffee.

I began growing thin, pale and nervous, and made very unsatisfactory advancement in my studies.

One day the good wife of one of our Professors asked me if I felt well, as I appeared so weak and nervous. Between my sobs I managed to relate my woes. She saw where the trouble lay, and advised me to leave off tea and coffee and take up Postum Food Coffee and Grape-Nuts Food.

I followed her advice and found the Postum a delicious beverage, and the Grape-Nuts just what I wanted. So my breakfast consisted of a little fruit, a saucer of Grape-Nuts, and a cup of Postum, an ideal breakfast.

If, at night, I felt the need of something to eat before retiring, I ate a little Grape-Nuts.

My head grew clearer, my cheeks rosy, and I gained so rapidly in health that all my acquaintances remarked upon it."

There is a reason, for both Postum and Grape-Nuts contain the elements from Nature's store house that the body uses to rebuild the brain and nerve centers throughout. These wonderful food elements are presented in such a fascinating form that users stick to them year after year, and very greatly to their benefit. The name and address of this young lady can be given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

ing with the Bible, and were less concerned to fortify positions which have proved themselves unsatisfactory as aids in the interpretation of the Scriptures, and as defenses of its divine character. Many touches reveal the conservative point of view from which the whole problem is handled, while at the same time there is an earnest effort made to produce the impression that the Bible has nothing to fear from any criticism to which it may be subjected. Such hints as those regarding the Pauline authorship of the Hebrews, the statement that an interval of 400 years elapsed between the Old and New Testaments, and many others of similar character reveal the point of view. But these will not be found blemishes by many into whose hands the book will come, and its general spirit is so admirable that it will be found of value by all readers.

"King's End," by Alice Brown. 245 pp. Price \$1.50. Pub. by Houghton, Mifflin & Co.

The events of this story occur in a New Hampshire village and a mountain close by.

It is the romance of a girl who believed she had a "call" while a certain young man thinks her sphere consists in making a house for herself and him, in a cottage he is building. Love at last triumphs.

The itinerant evangelist and his sister are quaint lovable characters, she having given up her early love to devote her life to her brother thus fulfilling a promise made to their dying mother. There are other interesting characters and the book will be read with interest.

"Sweetheart Manette," with frontispiece, by Maurice Thompson, Author of "Alice of Old Vincennes," 259 pp. cloth \$1.25. J. B. Lippincott Co., Publishers, Philadelphia.

"Just too sweet for anything," but even that has its inconveniences as the girl realized when called to choose between four suitors whose claims were all pressing at the same time, and perhaps decided partially by the interference of a former fiancé of the hero, who feared he was incapable of constancy, and set herself to protect the girl, with the usual result. The characters are all wholesome, sincere, and honest and the book is fascinating throughout.

"The King of Honey Island," by Maurice Thompson, Author of "Alice of Old Vincennes," 342 pp. Price \$1.50. Published by Dillingham Co.

A remarkably interesting story of the time of the war of 1812. The occurrences are largely in the vicinity of New Orleans, when it is said governors, legislators, and prominent citizens operated together almost unanimously to cloak and protect criminals, who in

turn shared their booty with their protectors.

On the surface, society was proper and law-abiding, but outlaws, highway robbers, and abandoned men of all classes and pursuits made New Orleans their base of operations. The leaders mingled in the brilliant social life of the city, introduced under assumed names by their patrons, who were equally criminal.

The arrival of Gen. Jackson as military leader and the battle of New Orleans disposes of some of the bolder characters, and ends the career of the king.

One comes back to real life after the reading, with a profound feeling of thankfulness, that those times are past, and we are living in a time and country where such things are impossible, and we may have faith in our fellow men and believe that largely people are what they seem.

"Pine Knot," by William E. Barton. Illustrated. 12 mo. 360 pp. Cloth \$1.50. Published by Appletons.

The scene of this story is in that region so interesting to students of the history of our country, especially at the time when its events transpired: just before and during the war.

Kentucky was so intimately associated with both North and South that she had problems to meet which never affected the northern states.

The characters are chiefly of the rugged mountaineer type, with one man, however, so different in mind and thought that his peculiarities stand out all the more distinctly. The character of Fletcher is one that enlists our deepest sympathy, from the beginning of his struggle for an education, to the pretty ending of his uncertain love affair, after becoming the honored chaplain of his regiment.

"Story of the Thirteen Colonies," This fascinating book should be read by every boy and girl in America. It is written in charming style and published by the American Book company, which is equivalent to saying that the material make-up of the book is in the very best taste. Each of the seventy-four chapters, although short, have a complete and interesting thought. There are several good maps and numerous fine illustrations. The frontispiece is an excellent picture of the Father of our Country. There are over three hundred pages of the most interesting events of our country's early history. Price 75c.

"What a Man of Forty-five Ought to Know," The Vir Publishing company, Philadelphia.

The author, Sylvanus Stall, has rendered a real service to boys and young men in his Self and Sex series. What a Young Man Ought to Know is probably the best of the series. This is the fourth book of the series and represents twenty-five years of mature

thought. Price of each book in the series is \$1.00.

"The Story of the English-American Book Company." The author, Mr. Guebner, is a most charming writer, and while he adapts his language to the young, has written a book which will be read with zest by all students of history. The story is continuous and yet each part can be read with absorbing interest. Similar to his story of the Thirteen Colonies in the series of Eclectic School Readings, published by the American Book company, the typography and illustrations are very fine. Many of the illustrations are copies of famous paintings. The price of this excellent book is only 65c.

"Mother Nature's Children," by Allen Walton Gould. pp. 261; 70c. Ginn & Co., Boston.

This is a most delightful book, and holds the child's interest and attention from beginning to end. It is well for children to understand animals and their manner of life. This book teaches them the care and mutual dependence of all living things, from human beings to plants. It is illustrated with pictures from the best artists, and is

FEET OUT.

Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in Vermillion, S. Dakota.

She says, "I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and feel afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking. I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

Postum Food Coffee is absolutely worth its weight in gold to me." This lady's name can be given on application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

a delight to the child. The way birds build their nests, lay up food for winter and care for each other, is vividly told, and yet the material facts of nature are only secondary, the writer's aim being to help the young see the spirit rather than the form of nature. All children should possess this book.

"Literary Rambles at Home and Abroad," by Theodore F. Wolfe, M. D., Ph. D. pp. 235; \$1.25. J. B. Lipincott Co., Philadelphia.

Those who have read Dr. Wolfe's previous books, "A Literary Pilgrimage," "Literary Shrines," and "Literary Haunts and Houses" will not need to be assured of the value and interest of this little volume.

One, in reading these books, feels as though he had really visited the places spoken of, and knew personally the delightful men who made the region historic. The present volume is a pilgrimage along the Hudson, the Delaware and in New Jersey, and also the English Lakeland, Stratford and other places of interest, making known to us such men as Cooper, Irving, Halleck, Artemus Ward, Thomas Moore, Walt Whitman, etc., in this country, and Shakespeare, Thackeray, Byron, Wordsworth, and others of less renown abroad, whose daily life, homes, and occupations are always of interest to readers.

One who cannot read extensively, can, by reading this series of books, feel that he has an acquaintance with the best authors and their works.

"With Washington in Braddock's Campaign," by Edward Robins. 12 mo., cloth. pp. 253; \$1.25.

This is a story of Washington as a young man, giving us an insight into his character and disposition. The adventures of his aide, Harry Farquhar, are thrilling, and rivets one's attention. The treachery, as well as the devotion, of the Indian are well portrayed.

The first battles of the French and English in Virginia and the dangers attending their expeditions give one a historic background that adds an interest to the story and gives the child history in pleasant doses.

"Birth a New Chance." A. C. McClurg & Co. Price \$1.50.

Columbus Bushford, A. M., the author of "Birth a New Chance," ranks with Thomas Jay Hudson in the vigor of his writing and the fearlessness of his thinking. "A Scientific Demonstration of the Future Life," by Hudson, was startling, "Birth a New Chance," is both startling and stimulating. As stated, the conclusions of the book resemble in one essential respect the doctrines of theosophy, but instead of being mystical, the author pursues the latest method of science and shows himself at home in philosophy. The author holds "that the human personality does not leave the body at death, but that the germ of life exists, and in

due time reappears in another body," in other words, the dead live again by being born again. The author says: "This hypothesis of repeated lives for the same individual through all the past generations ought to be accepted by theistic evolutionists, for the reason that it simplifies and puts meaning into the theory of progress by means of evolution." Those who have read Hudson's views will remember that he claims "the necessity for future reincarnation no longer exists after the soul has attained the power and potency of a conscious, self-existent entity." The author of "Birth a New Chance," holding that a corporeal immortality is a Biblical doctrine, projects the necessity of reincarnation further than Hudson. The author, in his introduction, frankly states that he is in open rebellion against the current orthodox beliefs concerning Death, the State of the Dead and the Resurrection of the Body. He believes the race will become better, the individual's body and soul, are imperishable. All who are interested in the great truth of the Resurrection from the Dead, especially those who had been interested in Dr. Hudson's works, should read "Birth a New Chance."

"Protection of Native Races Against Intoxicants and Opium," by Dr. and Mrs. Wilbur F. Crafts, and Misses Mary and Margaret W. Leitch. 12 mo., pp. 288; 75c.

This book deals with the mission fields under our flag in Alaska, Hawaii, and our Spanish islands, with a discussion of the canteen controversy by prominent leaders in the army and navy. After the evil is pictured, remedies are presented, and the reader is urged to help by sending letters, telegrams and petitions to the senate.

All royalties on the book will be devoted to the presentation of copies for leaders in this and other lands.

"Paul Jones, Founder of the American Navy," by Augustus C. Buell. In two volumes, 8 mo., pp. 701; \$3.00.

On who has read Richard Carvel must have an interest in Paul Jones, and a thirst for more knowledge of his life. The present volumes are written by a descendant of his and all the facts that can be found any place concerning his life have been gathered and given to us in an entertaining and instructive manner. There are some letters, written by Paul Jones himself, as well as those connected with him. He was a most daring and faithful man, and one who well deserves the honor of being called the founder of the American navy.

Every lover of history should own this book.

"Like Another Helen," by George Horton. 12 mo., cloth. pp. 379; \$1.50. Bowen-Merrill Co., Indianapolis.

The theme of this story is the Mohammedan massacre in the Isle of Crete some years ago. As consul at Athens Mr. Horton had every oppor-

LIFE SAVED BY SWAMP ROOT.

The Wonderful New Discovery in Medical Science.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, is wonderfully successful in promptly curing kidney, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the famous new discovery, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please mention that you read this generous offer in The Christian Century.

tunity for a thorough knowledge of Greek life and customs. After reading the book the beautiful island has a historic interest which it did not before. The heroine, Panayota, is taken by the Turks and released by a young American, Curtis, but the Turks get her again and she is taken to a leper district. The interest of the plot here is intense, and the true hero at last rescues the girl in spite of the fear that she may have leprosy. It is an intensely interesting story, with a fine historic background.

"Irene Petrie," by Mrs. Ashley Carus-Wilson, B. A. pp. 343. Price \$1.50. Published by Fleming H. Revell.

"From England's Royal Court to India's Northern Hills."

This is one of the most charming and inspiring of the missionary books. Written by her sister, it is enriched with delightfully interesting extracts from letters to her friends and gives vivid glimpses of her life day by day, and of the spirit that illuminated and inspired her work.

An earlier generation read of the lives of the three Judsons, Boardman, Bennett, Tucker, and others, but none of them furnished, as Irene Petrie's did, the picture of a young, attractive, cultured woman, who might have made a reputation as an artist, or musician, and who might have been a leader in London society, devoting her

rich talents to missions, and falling at the very threshold of her work. She was one of the first representatives of the missionary movement among students to fall in the forefront of foreign missions.

She gave herself to the work at Kashmir April, 1894, and rested from her labors August 6, 1897.

"Irene Petrie" is unquestionably the missionary book of the year. No one interested in mission work can afford to miss this record of a singularly beautiful life.

"The Pilgrim Shore," by Edmund G. Garrett, with many little picturings drawn from nature or from fancy by the writer. pp. 234; \$2.00.

Readers of Romance and Reality of the Puritan Coast must not fail to possess themselves of this delightful volume which is a companion and treats of the South Shore of Massachusetts Bay. The land of the Pilgrims is graphically described, and we are made acquainted with the men and women who were the workers of that part of our country. The drawings and illustrations are of great interest and beauty and the book as a whole, is a delight artistically and historically.

"Christian Theology," by Jonathan Weaver, D. D. United Brethren Publishing House, Dayton, O.

Here is a book written from the conservative standpoint, rich with material gathered during a long life of study. "It is a clear setting forth of Biblical truth, rather than any sectarian form of it." The doctrinal statements presented are deduced from the purest form of the text attainable by the best criticism and scholarship. The book is characterized by deep insight into the truth which comes from an inner consciousness of its power, revealed by the Holy Spirit when he makes it the word of life to the soul. The spirit of the entire volume is in the following quotation from the author's introduction:

"We are living in an active and aggressive age. The demand is for positive truth. Skepticism in its multiplied forms was never in a more confused condition than at this time. Its votaries, as if by common consent, are seeking refuge in the dilapidated fortress of agnosticism. If the church of the living God will stand firmly by the great fundamental truths of the Gospel of Jesus Christ, and if the living ministry will deliver those truths in demonstration of the Spirit the church will reach such a harvest as never before."

"Expansion," by Josiah Strong. Baker, Taylor & Co. Price \$1.00.

Anything Josiah Strong writes is worthy of attention. Ever since the publication of "Our Country," his place has been secure as an authority upon the most vital living issues before the people of the United States. The New Era, with the "Authority-Teacher" at

its heart, but confirmed the confidence of the public in Dr. Strong's discriminating views. His thought is always vigorous and his style clear. In "Expansion," as in the "Twentieth Century City," he has again brought the reading public face to face with burning questions. With Lowell he believes "New occasions teach new duties." This book is so fresh and important that we give the Christian Century readers the subjects which are discussed in the nine chapters of "Expansion"—viz., Exhaustion of Our Arable Lands; Our New Manufacturing Supremacy; Foreign Markets a New Necessity; The New China; The New Isthmian Canal; The New Mediterranean; The New Mediterranean an Anglo-Saxon Sea; A New World-Life; A New World Policy.

"The Western Evangelists' Sermons," by Col. Ogburn Rhodes and McClure Publishing Co., Chicago.

Those who have followed the illustrated sermons by the author in the Christian Evangelist will rejoice to have them in book form. The volume is profusely illustrated and interspersed with beautiful poems. "A story in a sermon, like a float, keeps it from sinking; like a nail, fastens in the mind; and like a barb, makes it stick."

Illustrative preaching always appeals to the popular mind. This volume will be of service especially to preachers.

"The White Flame," by Mary A. Cornelius. Cloth. pp. 402; \$1.25. Stockham Publishing Co., Chicago.

An occult story of great interest. The heroine of the story buys a chair whose original owner appears every night about midnight and tells her of his past history, which proves to be connected with her own. It is full of mystery, and the experiences of the heroine are wonderfully interesting.

"To Nazareth or Tarsus," by the author of "Not on Calvary." 216 pp. J. S. Ogilvie Publishing company.

This book is said to be an appeal to those who have been repelled by the complexity of theology—an eager search for religious truth—and a desire to be judicially fair—perhaps charitable—and arrives at the conclusion that Paul was mentally irresponsible. He traces to Paul the beginnings of asserted, revelations, self-deceived, and so unreliable. This seems to be no new charge, for we read in Acts 26-24, Festus said: "Paul, thou art beside thyself, much learning hath made thee mad," and in 2 Cor. 5-13, Paul says: "Whether we be beside ourselves it is to God." etc.

It is the evident intent of the author to impress the reader with the unreliable character of Paul and his teaching.

But it still remains true that the impress which Paul has made on the Christian thought of the ages, is not

to be obliterated by the charge of insanity.

There are beautiful tributes to Christ and his teaching in the book. Of the Gospel of John, he says: "It is a noble casket in which are displayed the words which are radiant above all others with the love of our Lord."

But he needed not to detract from the wonderful work of Paul, in order to exalt Christ. Each have their own places in the work of redemption.

A story contributes to the interest of the book, running throughout.

"An Highway There," by William Campbell Scofield, author of "The Holy Spirit in the New Testament Scriptures." Published by Fleming H. Revell company.

These are delightful studies attempting to make the way of salvation plain to wayfaring men. The mechanical structure of the sermons—"a sevenfold seven-fold treatment" is apt to prejudice a thoughtful student at first that the studies are vital rather than mechanical. The author has given his views in plain language and clear thoughts. He says: "The presumption is that whatever the wisdom and compassion of God have devised for the salvation of men—men of all grades of intellect and stages of culture, of all depths of debaseness and all degrees of guilt—must not lack the element of plainness. The price of the book is \$1.25.

"Helps for Weary Souls," or "Selections from George MacDonald," is a beautiful little volume of beautiful thoughts. Those who are seeking to know God, "to hear his voice talk to my heart in silence" should keep this volume, filled with pure ennobling selections from the writings of a lofty, thinking writer, on the library table.

Frances L. Dusenberry, Publisher, McVicker's building, Chicago.

"The Seige in Peking," by W. A. P. Martin, D. D., LL. D. Illustrated. Cloth. pp. 190; \$1.00. Fleming H. Revell Co., Chicago.

Dr. Martin's long residence in Peking, and his position as head of the university there, as well as his intimacy with high-placed Chinese officials, give a note of authority to his opinions. Just now when so much is said and written about China, one is glad to find something that he feels is trustworthy. He describes with great vividness the awful scenes witnessed during the seige. The book was written immediately after Dr. Martin's arrival here after the seige, and was the first to tell the awful story. One can scarcely lay aside the book until it is finished, awful as the story is.

"Unused Rainbows," by Rev. Louis Albert Banks, D. D. 12 mo., Cloth. pp. 194; \$1.00. Fleming H. Revell Co., Chicago.

Dr. Banks has given in this volume

a series of most valuable prayer-meeting talks which are condensed into short space and are written in a most delightful and pointed style. They will be of great value and interest to every Christian.

"Power for Witnessing," by A. F. Balenger, evangelist. 12 mo., Cloth, pp. 201; \$1.00. Fleming H. Revell Co., Chicago.

This book is written out of the author's own experience as an evangelist. It is an explanation of the work of the Holy Spirit, not as a doctrine, but as a power that vitalizes the Christian life and makes it one of acts rather than resolutions. It is this factor in the Christian life that is so much needed and this volume will prove a great help to those reading it.

"Illustration Answers to Prayer," by H. Clay Trumbull. 16 mo., Cloth, pp. 140; 60c.

This little volume is a companion to a former one entitled "Prayer: Its Nature and Scope." It is a record of personal experiences, or the experiences of friends as illustration of the direct answer to prayer. They are not given as proof, but only to encourage and strengthen the faith of those who believe that God answers prayer. There is great need of such faith in the present age, and all would be greatly helped in the reading of this little volume.

"Protestant Missions in South America," by Harlan P. Beach, Canon F. P. L. Josa, Prof. J. Taylor Hamilton, Rev. H. C. Tucker, Rev. C. W. Drees, D. D., Rev. Q. H. La Fetra, Rev. T. B. Wood, LL. D., and Mrs. T. S. Pond. New York. Student Volunteer Movement for Foreign Missions, 1900. Cloth, pp. 238; 50c.

This book is one of a series prepared primarily for the use of mission study classes. It is the only volume yet written giving a comprehensive view of Protestant missions of every name in South America. It is written by authors chosen from six denominations who are authorities on the sections concerning which they write. It contains tables of general and missionary statistics, and a specially prepared missionary map, showing all Protestant mission stations. It cannot fail to be a valuable help in furthering the missionary course in that country.

"Will the World Outgrow Christianity?" by Robert P. Kerr, D. D. 12 mo., Cloth, pp. 148; \$1.00. Fleming H. Revell Co., Chicago.

This question is of vital interest and the author answers it, as well as others of like importance with no uncertain sound. He believes implicitly that the Bible is the word of God, and Christianity man's only hope. In this day of doubts and theories, it is restful and helpful to find these questions

answered from the word of God and in a conclusive way.

"In the Days of Alfred the Great," by Eva March Tappan, Ph. D. Cloth. Illustrated. 12 mo., pp. 296; \$1.00. Lee & Shepard, Boston.

The name of Alfred the Great has been before the public more than ever on account of the one thousandth anniversary of the last year of his life. The authoress is a lady of marked literary power and has also translated from the original sources much material connected with the life of Alfred which is new. The book is written so simply that it can be easily understood by boys and girls, and yet so historically accurate as to be valuable for that reason. It is a great inspiration to children to read of great men who are also good. For a king to say: "I have sought to live my life worthily," is surely a noteworthy saying.

"The Puritan in England and New England," by Ezra Hoyt Byington, D. D., with an introduction by Alexander McKenzie, D. D. pp. 457. 8 vo.; \$2.00. Little, Brown & Co., Boston.

Readers of "Romance and Reality of the Puritan Coast," by Edmund H. Garrett, will feel that they are somewhat prepared to enjoy and understand the present volume, as they will have some acquaintance with the people and country here discussed. Lovers of history cannot afford to miss reading this story of our Puritan ancestry. Their deals may have been different from our own, and their natures more stern, but they were stalwart, heroic men and women who gave us our beginning in this country. The chapter on witchcraft is intensely interesting.

"Carpenter's Geographical Reader," by Frank G. Carpenter. pp. 352; 60c. American Book Co., Chicago.

The book is the result of 25,000 miles of travel in South America, and takes the form of an imaginary tour made by the children with the author as guide. They visit the cities, become acquainted with the animals, learn the vegetation peculiar to that country and in that way gather much information in a pleasant way. Children cannot fail to become interested in other peoples and other lands when it is brought to them in such attractive form.

"Jonathan and Other Poems," by Maj. W. D. Whittle. pp. 158; 75c. Fleming H. Revell Co., Chicago.

During a period of forty years in active religious work Major Whittle kept a record in verse of his richest experiences. His daughter, Mrs. W. R. Moody, has published this collection of poems. Many of them have been much used in revivals and are well known. They are valuable to a Christian in times of depression or sorrow.

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New York City.

teenth Century," by Edward Eggleston. D. Abbott & Co. In cloth, uncut; \$1.50.

This follows our author's book on "The Beginners of a Nation." It is a book of 344 pages and has chapters on Mental Outfit of Early Colonists; Digression Concerning Medical Notions at the Period of Settlement; Mother-English; Folk-Speech; Folk-Lore, and Literature; Weights and Measures of Conduct; The Tradition of Education, and Land and Labor in the Early Colonies.

Mr. Eggleston is a reliable reporter of facts and an exceedingly keen critic. His sense of humor is also alert, so that what might otherwise be dull chronicles of facts become really interesting. He is a literary artist. Having a firm grasp of his theme, and knowing what he wants to say, he says it with vigor, and with the confidence of a master.

Much light is thrown by the book on "the complex states of knowing and thinking, of feeling and passion" of the period treated, characterizing the seventeenth century. Mr. Eggleston says: "Eclipses, parhelia, comets were danger signals hung out in the heavens as warnings. Logic was the only implement for the discovery of truth. Observation was in its birth throes. Medicines were recognized by signaturism; on this slender basis what a towering structure was built! Right and wrong were thought of only as the result of direct revelation; they had not yet found standing room in the great theater of natural knowledge. Until we understand these things, we write the history of the seventeenth century in vain. It is the last age which sought knowledge of physical things by deduction. The next century brought philosophy and philosophy dawned into science."

It is decidedly worth while to read the book; the more so since a student cannot really know his contemporaries until he knows their predecessors. The book is full of curious things, of bits of philosophy and of philosophical history. In addition to the information gained, the reader will be made glad that he is alive now.

"The True Citizen: How to Become One," by W. F. Markwick, D. D., and W. A. Smith, A. B. pp. 259; 65c. American Book Co., Chicago.

This volume is a valuable addition to the popular Eclectic School series. Its aim is to educate the child in mind

and heart equally. There is a special subject for each week of the school year, such as Industry, Honesty, Courage, Reverence, Duty, etc., with anecdotes to quicken the interest of the child. If studied as it is intended to be, it should have a great effect on a child's future character.

LITERARY NOTES.

"The true universality of these days is a collection of books. In books lie the soul of the whole Past Time, the articulate, audible voice of the Past, when the body and material substance of it has altogether vanished like a dream."—Carlyle.

Dr. W. Robertson Nicoll, the accomplished editor of "The British Weekly," is of the opinion that the realistic, the historical and the romantic novels have had their day and that religious novels will now begin to appear. This is a safe prediction; for the interest of man in the problem of religion is deep and abiding.

Dr. J. M. Buckley, editor of the Christian Advocate, is of the opinion that Christian Science has been let alone long enough, and he proposes to make a thorough exposure of the hollowness of its pretensions. To the study of this subject he has given prolonged attention. He says: "It is the most subtle form of heresy the Church has had to encounter since the third century."

The young and enterprising firm of Doubleday, Page & Co., publishers of "The World's Work"—a magazine which is rapidly winning its way to public favor—will, early in the autumn, launch a new magazine entitled "American Country Life."

A book bearing the title, "How to Write a Novel—A Practical Guide to the Art of Fiction," has just been put upon the market. A book of that sort suggests the idea of a recipe to make a plum-pudding. The only other thing necessary to the complete outfit of a literary aspirant would be to supply him with the necessary ingredients out of which a novel might be concocted.

"Multum in Parvo, or Six Months Abroad on Three Hundred Dollars," is a neat little book by E. H. Kellar of Carrollton, Mo. It is an interesting account of the author's trip in the orient, and illustrates how economy may be practiced on such a trip.

"Penelope's Irish Experiences," by Kate Douglass Wiggin, which appeared in serial form in the Atlantic Monthly, have just been published in book form by Houghton, Mifflin & Co. Bits of Irish history, poetry, with legend and gossip are served up in a piquant and dainty manner. For gracefulness of touch, for delicacy of humor, for vividness of description

this book of Irish travel will be hard to match.

In recent years no book has produced such a sensation in theological circles as the Encyclopedia Biblica, edited by Dr. T. K. Cheyne. It applies to the New Testament the most searching and sifting criticism; and leaves hardly a vestige of the supernatural. To say that the conclusions reached in this iconoclastic work are the legitimate fruits of higher criticism, is unfair. Higher criticism is simply a method of Bible study; it is the application of modern inductive and scientific principles to the investigation of the Old and New Testament documents. And while the theories and opinions of individual higher critics may be questioned or repudiated, higher criticism itself is to be accepted as a lawful form of inquiry after truth.

"A Christian or a Church Member—Which?" is the title of a pamphlet by John G. M. Lutenberger of Dorchester, Ill. Though radical, it is refreshing in its earnestness of conviction. The author urges the dropping of denominationalism and the union of all Christian people under the one head—Christ. Price 15 cents.

BOOKS RECEIVED.

Fleming H. Revell Co.—
Will the World Outgrow Christianity? By Rev. Robert Pollok Kerr, D. D. Pp. 148, \$1.50.
Illustrative Answers to Prayer. A Record of Personal Experiences. By H. Clay Trumbull. Pp. 140, 60 cents.
The Everlasting Harmony: The Fatherhood of God. By Rose Porter. Pp. 120, \$1.00.
Protection of Native Races Against Intoxicants and Opium. By Dr. and Mrs. Wilbur F. Crafts and Mary and Margaret W. Leitch. Pp. 289, 75 cents.
Satan—His Kingdom and Its Overthrow. By W. E. B. Pp. 54, 10 cents. Ginn & Co., Boston—
Mother Nature's Children. By Allen Walton Gould. Pp. 261, 70 cents, cloth.
Bowen-Merrill Co., Indianapolis—
Like Another Helen. By George Horton. Pp. 379, \$1.50. 12 mo. cloth.
J. B. Lippincott Co., Philadelphia—
Sweetheart Mariette. By Maurice Thompson. Pp. 259, \$1.25. 12 mo. cloth.
Literary Rambles at Home and Abroad. By Theodore F. Wolfe, M. D., Ph. D. Pp. 235, \$1.25, cloth.
United Brethren Publishing House, Dayton, O.—
Christian Theology. By Jonathan Weaver, D. D. Pp. 189, \$1.25.
Rhodes & McClure Pub. Co., Chicago—
One Hundred Illustrated Sermons. By Evangelist Cal. Ogburn. Pp. 347, \$1.
365 Desserts, Selected from Marion Harland, Mrs. Lincoln, Good House-keeping and Others. Geo. W. Jacobs

& Co., 103-105 S. Fifteenth street, Philadelphia; 50 cents.

J. B. Lippincott Co., Philadelphia. Sweetheart Mariette. By Maurice Thompson, \$1.25, author of Alice of Old Vincennes.

Literary Rambles. By Theodore F. Wolfe. Lippincott.

G. W. Dillingham Co., Pub. The King of Honey Island. By Maurice Thompson.

Ginn & Company, Pub., Boston. Mother Nature's Children. By Allen Walton Gould; 70 cents.

Fleming H. Revell, Pub. The Lady of Nations. By Richard Hayes McCartney.

The Vir. Pub. Co., Philadelphia. What a Man of Forty-Five Ought to Know. By Sylvanus Stall, D. D.; \$1.

Geo. W. Jacobs & Co., Philadelphia. With Washington in Braddock's Campaign. By Edward Robins. 253 pp.; price \$1.25.

"Irene Petrie," Missionary to Kashmir, a biography, by Mrs. Ashley Carus, Wilson, B. A. With introduction by Robert E. Speer. 8 vo., pp. 343; \$1.50. Fleming H. Revell & Co., Chicago.

"Power for Witnessing," by Albion F. Ballenger. 12 mo., pp. 201. \$1. Fleming H. Revell & Co., Chicago.

"An Highway There," by William Campbell Scofield. 12 m., pp. 418; \$1.25. Fleming H. Revell & Co., Chicago.

"Unusurp Rainbows," by Louis Albert Banks. 12 mo., pp. 194. \$1. Fleming H. Revell & Co., Chicago.

"Birth of a New Change," by Columbus Bradford. 12 mo., pp. 363. \$1.50. A. C. McClurg & Co., Chicago.

"A New Way Round an Old World," by Francis E. Clark. 12 mo. \$1.50. A. C. McClurg & Co., Chicago.

"Carpenter's Geographical Reader," by Frank G. Carpenter. 12 mo., pp. 352. 60 cts. American Book Co., Chicago.

"The True Citizen. How to Become One," by W. F. Markwick, D. D., and W. A. Smith, A. B. 12 mo., pp. 259. 65 cts. American Book Co., Chicago.

"The Story of the English," by H. A. Guerber. 12 mo., pp. 356. 65 cts. American Book Co., Chicago.

"The Story of the Thirteen Colonies," by H. A. Guerber. 12 mo., pp. 342; 65 cts. American Book Co., Chicago.

"The Changing View-Point in Religious Thought," by Henry Thomas Coleman, A. M., B. D. pp. 306; \$1.00. stock, A. M., B. D. pp. 303. \$1. E. B. Treat & Co., New York.

"The Messages of Jesus," by Thomas Cuning Hall, D. D. 12 mo., pp. 244. \$1.25. Charles Scribner's Sons, New York.

"Like Another Helen," by George Horton. 12 mo., pp. 379. \$1.50. Bowen-Merrill Co., Indianapolis.

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Notes & Personals



Chas. D. Hougham reports five additions at Indianapolis, Ia., April 28.

I. J. Spencer will preach at the West Side church, Chicago, next Sunday.

D. D. Boyle and V. E. Ridenour are in a promising meeting at Kingman, Kan.

J. J. Higgs of Onarga, Ill., reports the confession of a talented young man April 28.

J. V. Coombs is in a successful meeting at Holton, Kan., where D. Stewart is pastor.

W. H. Boles has just concluded a successful course of lectures on popular and religious subjects at Saybrook, Ill.

The church at Circleville, Kan., where R. V. Leeson has charge, is preparing to burn the mortgage in June.

The convention of the Fifth District of Illinois will be held at Chapin, June 4-5. Program announced later. Prepare to attend.

R. Tibbs Maxey, pastor at Fulton, Ill., reports twenty additions in a seventeen days' meeting by Lewis P. Kopp of Erie, Ill.

F. M. Rogers of Barry, Ill., says: "The Barry church advances from \$3 (last year's offering for Home Missions) to \$46."

Geo. F. Hall has just returned from Sioux City, Ia., where he delivered a series of lectures. He had just previously delivered a series in New Haven, Conn.

The meeting at Ft. Smith, Ark., by Martin and Easton closed with 160 additions—the largest meeting ever held in the state. G. T. Edmunds is the pastor.

Geo. A. Miller, pastor of First Church of Covington, Ky., will preach the commencement sermon to the High School, Ashland, Ky., Sunday, May 19.

Wickham and Givins closed a meeting at Scott's Bluff, Neb., April 28, with twenty additions, one an old man of 79 years. They are now in a meeting at Gering.

One addition reported by J. C. Coggin at Decatur, Ill., recently. The Sunday School is said to have more than doubled within the past four months. They have a fine orchestra for Sunday School.

E. V. Spicer of Richmond, Ind., closed a meeting at Liberty, Ind., Friday night, April 27, with nine additions. The meeting was continued over Sunday by Pastor B. F. Cato with two more accessions.

S. A. Strawn has just closed his work at Owosso, Mich., at the end of the second year. The church is in improved condition both spiritually and financially. Bro. Strawn has done a splendid work there.

Professor Willett delivered a course of lectures on Early Christianity at

Danville, Ky., the week of April 21. On Friday evening, when the lecture treated of the civic ideals of the early church, most of the city officials were present, and the sheriff of the county brought the jury of a murder case then on trial.

R. A. Omer writes as follows from H. Kellar of Carrollton, Mo., in a four weeks' meeting in which 58 were added. If you ever contemplate a trip Camp Point, Ill., May 4: "Assisted E. abroad, send Bro. Kellar 50 cents and get his little book, 'Six Months Abroad On Three Hundred Dollars.' It will save you hundreds of dollars. Next meeting at Arlington, Iowa."

John L. Brandt has closed his work at Valparaiso, Ind., after a pastorate of four and one-half years, during which time four hundred and fifty have been received into the church. The church gives him up with regret. At a farewell reception tendered him by the church, resolutions were adopted indicating the large place he held in the hearts of the people.

E. W. Yocum of Dewese, Neb., writes, May 3: "We had the pleasure of baptizing Bro. T. McVey last Monday at Ox Bow. Bro. McVey had been a Presbyterian. He is one of our best singing evangelists and should be kept busy. W. G. Menzies and wife will be with us the 22d and remain for a short meeting. They sail for India this fall as missionaries."

Four additions are reported at Saybrook, Ill., recently by T. A. Lindenmeyer, who writes as follows: "The Christian Melodies were received all right and every member of our congregation is under great obligations to you for your liberality in doing so much for the cause here. All are highly pleased with the books and more than pleased with The Christian Century."

W. A. Humphrey writes as follows from Guthrie, Okla., May 3: "The church at this place is now engaged in a protracted meeting. The preaching is being done by our beloved pastor, J. T. Ogle. Bro. C. E. Millard is present to direct the singing. Bro. Millard is not only a splendid musical director but one of the sweetest solo singers our people have ever heard. He employs a powerful stereopticon in illustrating his solos. He thus appeals to the heart with double effect. The meeting is already productive of great good. We are sure of Victory."

The spring quarterly rally of the Chicago Missionary Society will be held at Kimball Hall next Sunday at 3 p. m. These conferences are gaining in interest and increasing in attendance. It is desired that every Disciple in the city who can attend will do so. I. J. Spencer of Lexington, Ky., will deliver the leading address. His subject will be, "Our Plea and the Evangelization of the Cities." W. B. Taylor, city evangelist, will give a quarterly report of the work done by the Missionary Board. A large chorus

choir of 100 voices will lead in the music.

L. L. Carpenter of Wabash, Ind., writes as follows: "On Lord's Day, April 21, I preached the opening sermon, raised the money to pay the \$3,800 debt, and dedicated the new \$8,000 house of worship at Clark's Hill, Ind. It is the best house of worship for the size of the town that I have ever seen. The weather was stormy on dedication day, yet it was estimated that 1,000 people attended the service. Bro. Johnson, the pastor of the church, is doing good work at Clark's Hill. He is in the hearts of the people, both in and out of the church."

On Sunday, April 28, when Dr. Willett began his course of Biblical lectures at Galesburg, Ill., under the auspices of the Christian Church, the pastor, C. H. White, took his congregation to the Presbyterian Church, where Dr. Willett preached, and in the evening the Presbyterian, Baptist and Christian Churches united forces at the Baptist Church to listen to the first lecture of the series. By this admirable arrangement Bro. White secured the co-operation of two of the largest congregations in the city, and promoted, in a marked degree, the sentiment of Christian unity in Galesburg.

"Six Months Abroad on Three Hundred Dollars." For particulars address E. H. Kellar, Carrollton, Mo.

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Correspondence

ILLINOIS Y. P. S. C. E. NOTES.

As some have written asking about the district they were in, and their district superintendent, we print an entire list:

District one, J. G. Quinlan, New Bedford; District two, Col. D. H. Darling, Joliet; District three, J. T. Stivers, Knoxville; District four, S. E. Fisher, Gibson City; District five, Ida J. Swan, Chambersburg; District six, H. J. Hostetter, St. Joseph; District seven, Paul H. Castle, Centralia; District eight, Harry E. Tucker, Murphysboro. And don't forget that the secretary and treasurer is Miss Ida J. Swan, Chambersburg.

Our motto, an offering from every society for Joliet. Let us grow up a generation of stalwart Christians without any anti-mission moss on our backs.

Watseka and Roseville join the contributing societies the past week. One by one they step over on the right side.

Miss Mary Zendt of Elgin sends five dollars to the credit of Austin C. E. "Let your works so shine."

It is possible for the young people of our brotherhood not simply to plant, but to establish a church in Illinois every year, if they will give as the Lord has prospered them.

If you are a Christian worker and your society does not give, give anyway. Get a spigot large enough from your heart to drain off your generosity anyhow. No vote of any society has a mortgage on your privilege to give to the Lord anywhere in the state of Illinois.

The general supervision of districts seven and eight is under the direction of Assistant State Superintendent Harry G. Bennett of Carbondale. Will societies in those districts call on him for any help you want besides that of your own district and county superintendents.

"SIXTH DISTRICT MISSIONARY CONVENTION."

To the Brethren of the Sixth Missionary District of Illinois, Greeting—This is to remind you that our annual convention is to be held at Danville, Ill., June 18-20, and that every preacher and at least three delegates from each of the 150 churches in the district are to be present. Brother preacher, don't fail to see that your church is represented. We expect to have the greatest convention of our history. The program is one of the best and will compare favorably with the state convention programs. Such men and women as John I. G. Gunn, W. B. Taylor of Chicago, T. W. Burnham of Decatur, J. W. Kilbourn, Fourth District Secretary, J. Fred Jones, J. C. Coggins

of Decatur, A. A. Wilson of Mattoon, E. E. Curry of Sullivan, Wm. Drummet, Prof. Silas Jouis, Miss Anna Hale, C. C. Smith, R. L. Brown, A. C. Roach, etc., will appear on the program. S. S. Jones will have charge of the music. Danville churches will entertain you. Come!

A. R. Spicer, Sec. 6th Dist.

IOWA C. W. B. M.

The secretary spent Sunday, the 14th, with the churches at Marble Rock and Green.

We have a faithful auxiliary there under the leadership of sister Belle Weston. Sister Hess has a most interesting Junior C. E. Two annual memberships were secured. At Marble Rock we completed the organization of an auxiliary of ten members. At Charles City we have one of the most faithful auxiliaries in the state. It has been the one organization in the church that kept up an interest during their encouraging days without a pastor. Now the work is prospering.

A failure to receive mail prevented an appointment at Mt. Auburn, but was glad to meet the Vinton Church.

Sisters, are you all preparing to attend the convention of your district? Will not the old workers, who may not be able to go, send some message that may be read to the convention at the anniversary hour. If any have not reported please do so at once.

Annette Newcomer, State Sec.

IOWA NOTES.

Willis F. Jordon of Arkansas has accepted the work at Schaller for full time.

Noah Garwick, a graduate of Drake, will preach for the church at Griswold.

J. M. Lowe goes to Colorado to supply the pulpit at Boulder for a few weeks.

J. E. Wright has taken the work at Tingly.

C. D. Houghman will preach at Nevada, May 5. Bro. Houghman had a very successful rally with his congregation at Indianapolis last Lord's day. Bro. Haggard, who was at one time pastor of church, was present and preached. There were five additions to the church during the day.

A. M. Haggard will spend May 5 at Sioux City.

Encouraging reports come from Sidney. Bro. C. Ray Murphy is getting hold of the work and is already beginning to reap from his sowing.

We have a number of churches wanting pastors.

W. E. Harlow is in a good meeting at Osceola.

F. L. Davis can be secured for meetings or for supply work. Bro. Davis ought to be kept busy. Address him at Heyworth, Ill.

L. L. Carpenter dedicated the new church at Albia, May 5.

The church at Moravia is about completed and will be dedicated June 9. The few faithful souls there have

braved every obstacle and without a pastor have a good house almost ready for dedication.

Your secretary dedicated the church at Pawnee, Neb., April 21, and at Selection, Iowa, April 28.

The church at Cedar Bluffs is almost ready for dedication.

April was a good month for the I. C. C. The receipts for the general fund were very encouraging and we received \$1,600 for the permanent fund.

Our series of district conventions began at Creston on Monday night, May 6. We next go to Ft. Dodge for the Northwest District convention, which begins May 13, then to Marshalltown for the Northeast District convention beginning May 20, to Pleasantville for the Central District convention beginning May 27, and to Sigourney for the Southeast District convention June 3. Good programs have been prepared and we hope for a large attendance and interesting sessions.

B. S. Denny, Cor. Sec.

NORTHEAST IOWA CONVENTION.

The following is the program of the convention of the N. E. Dist. of Iowa to be held at Marshalltown, May 21-23:

Tuesday forenoon, C. W. B. M., address by Mrs. Belle Hastings of Mason City on "The C. W. B. M. an Evangelistic Agent in Iowa." Afternoon address, Miss Minnie Usher, on "Growing Demands of Our Growing Work." "How Shall We Meet Them," Annette Newcomer. Evening address, J. M. Rudy of Cedar Rapids.

Wednesday forenoon—"The Organized Church, Its Pastor, What Is Expected of Him," "From the Pew," C. H. Van Law, Marshalltown; "From the Pulpit," S. J. Carter, Olin; "Its Board," "How Constituted," P. C. Frick, Cedar Rapids; "Its Duties," J. G. Encill, Marion; "Its Sick and Poor," J. C. Hanna, Liscoomb; "Its Delinquents and Absentees," S. B. Ross, Martelle; "Its Relation to the Community," G. A. Hess, Greene; "Evangelistic" address, I. N. McCash, Des Moines.

Wednesday afternoon—Cor. Secretary's address, B. S. Denny, Des Moines; "Pastor and State Missions," J. S. Riley, Waterloo; "What Shall We Do with Our Weak Churches?" J. G. Griffith, West Cedar Rapids; "Our Duty and Opportunity in Iowa," F. L. Platt, Central City; Memorial Service in respect to the late N. A. McConnell and others, led by J. M. Rudy. Evening, C. W. B. M.; address, C. C. Smith, Cincinnati, Ohio.

Thursday morning—"The Bible School," Chairman, F. L. Davis; "The Bible School—What can we do for it and What can it do for us," W. B. Clemmer, Des Moines; "Trained Teachers, How can we get them?" Sherman Hill, Hampton; "Teacher's Meeting, Why Essential," R. B. Brown, Mount Auburn; Open Conference, led by R. C. Sargent, Mason City. Afternoon—Normal Bible School Drill, W. B.

Clemmer; Y. P. S. C. E. Session; Praise Service, led by J. E. Davis, Marble Rock; address, "The C. E. Society as an Evangelistic Force," R. C. Sargent, Mason City; "Is the C. E. Society Fulfilling Its Mission?" D. B. Allen, Arlington; "The Need of the Educational Element in C. E.," Mrs. S. E. Hill, Hampton; "Conducting the Meeting," Miss Mattie Hall, Cedar Rapids; "How Can the C. E. Society Help the Pastor," Eugene Curless, Whitten. Evening address, Chancellor W. B. Craig, Drake University.

The church at Marshalltown extends a cordial invitation to all churches in the N. E. District to send delegates.

J. M. Rudy, President.

NEBRASKA SECRETARY'S LETTER.

J. S. Beem has been continuing the meeting at Seward begun by Atwood. Five additions were had. He has gone from that place to Miller, where he will hold a short meeting, and possibly from there to Burwell.

Atwood is in a lively meeting at Tekamah. Had ten additions in the first ten days. They will have a hard pull at this point to raise the money to pay out on the building. But they are striving to this end. Here is another field for missionary endeavor, that the board should enter. A. C. Smith is pastor.

G. M. Reed spent Lord's Day, April 28, with the church at Arapahoe.

It was a pleasure to meet Bro. D. H. Bays of Edgar for the first time. He is a cultured Christian gentleman.

The dedication at Pawnee is fittingly set forth in the local paper at that place, and shows what a determined people may do when they are called to the test. Bro. Kennedy, one of Cotner's 1900 class has covered himself with honor by the achievement. B. S. Denny, Iowa's Cor. Secretary, was in charge of the dedication. He did it ably of course.

Bro. Simpson Ely is now at Nelson in a meeting, and in a determined effort to raise the indebtedness on the new church. He is a good man for the work, and we pray for his success.

Bro. Shirley has NOT been called to the Topeka work, and it is not his intention to leave the state. He is too well known, and well loved for that.

Forell reports sickness in his family, which prevented his attendance at the Fairfield convention. I note that A. D. Finch has changed his address from Guide Rock to Overton, which would indicate that he is at work in that field.

I spent a short time in Fairbury on my way from Fairfield and had a pleasant visit with several brethren. They have not called a pastor as yet.

H. G. Wilkinson will give half time preaching to Avoca for the rest of the year, while not abating his work otherwise for Cotner. He is ubiquitous.

John T. Smith has just held a fine

meeting at Shubert with thirty-six added at the last report. There may have been others before the close.

W. A. Baldwin.

Ulysses, Neb.

STATE MISSION NOTES

The work of Bro. Joseph Gaylor of Everton was a splendid success. He organized a church and raised \$450.00 towards the building of a house, a building committee was appointed and the work was practically begun before he left the place. He is now at Linn Creek completing a house. Has been there four days and had five confessions.

On account of sickness Bro. T. H. Popplewell, whom we had engaged as evangelist for S. E. Mo., has been compelled to vacate the evangelistic field for some time. We regret this exceedingly as we had built very largely on the success that would attend his labors in that field.

Bro. A. A. Beery of Lebanon is now engaged in a meeting at Clinton. The condition of the church there is bad. Three years or more ago they unfortunately employed a preacher who was not a good financier. He knew a great many things unknown to the average preacher, but he lacked the one essential feature of knowing how to run a church without plunging it into debt. Bro. Lockhart followed him, but the good result of his work has been largely lost by the time that has passed since his resignation, in which the church has been pastorless. Bro. Beery's meeting is now going on.

Bro. J. R. Blunt—blunt only in name—has gone to south Missouri, and located with the church at Richland.

A number of church missionary rallies are booked for next month. Marshall the first week, Slater the second, California the third, and also Monroe City, and the First Church of Kansas City joining in the chorus. We are expecting great results from these rallying forces for the redemption of this world. Conventions also, are beginning to make an appearance. We have the Cass County meeting the first week; also, the S. W. Preachers' Institute at Neosho. The following week we have the Christian County Convention at Nixa, and the Sedalia District Convention at Warrensburg. Will those interested in these matters take note of the time and let us have such gatherings as will be for the blessing of the counties and districts in which they are held.

The comparison of the receipts for the first five months of the fiscal year, with the receipt for the same period last year, is not very inspiring. There has been an increase, but the increase is altogether too small. We have received \$108 more for the first five months of this year than the same period last year. We have already made arrangements that will cost us \$1,000 more than last year, so you see there is need that every friend of State

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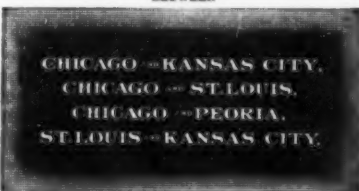
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Missions rally to its support. May we not ask that every preacher in the state bring this great interest to the attention of his people at the earliest possible moment, and in the most effective way? Surely, there is no interest that should lie closer to the hearts of the Missouri brotherhood than the salvation of our own people. Shall we not hear from every quarter of the state that the churches are rallying to the assistance of the State Board in this endeavor to widen the borders of the kingdom of Christ?

T. A. Abbott.

DENVER LETTER.

T. T. Thompson of the East Side church has been compelled to leave Denver at least for a time on account of his health. He is now visiting his brother, M. A. Thompson, at Grand Junction, one of the lowest points in the state. He will probably be compelled to leave Colorado.

H. A. Davis will begin his work as state evangelist with a meeting at Loveland. J. E. Pickett, his successor at Highlands, will begin his new work the second Sunday in May.

Robt. W. Moore will preach at least three months and probably longer for the Golden Church. This is the oldest congregation in the state but for several years it has been losing ground.

The Central has completed a successful canvas for twenty-five new subscribers for the Century. All who receive it are greatly pleased with it.

T. J. Van Horn of Tina, Mo., is in Denver and will probably decide to remain in Colorado as pastor at Longmont.

Chaplain J. B. McCleary of Fort Logan is a Disciple. He preached for the South Broadway Church last Sunday. He has been for many years chaplain in the regular army and of government prisons.

Two splendid Chinese young men confessed Christ at the Central last Sunday and were baptized this week. They are exceptionally intelligent and have become deeply religious, suffering persecution by relatives in taking this step. One of them has the ability to become a preacher equal to Jew Hawk or Louie Hue. We hope to send him to Drake University.

J. M. Lowe of Des Moines has been invited to the Boulder Church to fill that pulpit for the summer.

Bruce Brown.

DISCIPLES AT THE PAN-AMERICAN.

There is some misunderstanding as to the rates charged in Buffalo for accommodations this summer. It is to be \$1.00 a person for lodging. Light breakfast is usually 25 cents extra, where given at all. This is the price charged generally throughout the city. It is to be added that this offer of ours is to secure lodgings for visitors is not a business procedure. We are simply acting as a committee which has

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In charge the organ fund of the Richmond Avenue Church of Christ. To this fund a percentage of all that is taken in by our Disciples is to be given. Some of our folks expect to give the entire amount toward the organ fund. By writing to me, then, you are helping our church along, and are paying only the regular lodging rate, which is to be charged everywhere.

We hope, too, that this committee will be able to promote acquaintance and good fellowship among all visiting Disciples. Let us be of service to you, brethren, and you, to us.

(Local church papers please copy.)

Burriss A. Jenkins.

325 Bryant street, Buffalo, N. Y.

SAN FRANCISCO AND RETURN \$67.

Round-trip tickets from New York to San Francisco for the International Convention of the Epworth League, which will be held in that city July 18th to 21st, will be issued by the Lackawanna Railroad for \$67.00. This rate is very low, being less than one fare for the round-trip.

West of Chicago or St. Louis tickets for this occasion may read, going any direct route and returning any other direct route if desired; and other variable routes may be used for small additional amounts—such, for instance, as going direct to San Francisco and returning via Portland and St. Paul, \$9.00 extra.

Tickets will be on sale July 4th to 12th inclusive, limit for return, August 31st. This same rate will apply from all points on the Lackawanna Railroad east of Scranton. For rates from other points write T. W. Lee, General Passenger Agent, 26 Exchange Place, New York City.

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AN EDITOR'S LETTER.

J. H. Moore, of Mt. Morris, Ill., editor of the esteemed publication, The Gospel Messenger, writes the following letter to Dr. Peter Fahrney, of Chicago, Ill., on a subject of universal interest: "I am now on the sixth bottle of your Blood Vitalizer. Never before have I had anything do me so much good. Had it not been for your medicine, I should not have been able to keep up this winter, with the great amount of work resting on me. Regarding my general condition, I am now in better health than I have been for many years, feel better, and can do more work."

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Peter Ainslie, - - Baltimore, Md.
Carey E. Morgan, - - Richmond, Va.
S. O. Denham, - - New York.
R. G. Frank, - - Phila., Pa.

Fireside Chat.

Peter Ainslie, Baltimore, reports for the Home for Working Girls, from April 23 to 29: Friend, 50 cents; Miss Ethel A. Mitchell, Baltimore, \$1; Mrs. Lucy A. Yager, Rochelle, Va., in memory of William C. Yager, \$5; Mrs. Annie E. Bowman, Rochelle, Va., \$1; Miss Carrie Barr, Hagerstown, Md., \$1; Loyal Circle of King's Daughters, Calhoun Street Church, Baltimore, \$2, making for the week \$10.50 and a total for the Easter offering, \$131.75.

P. A. Cave entered upon the pastorate of the Third Church, Richmond, on May 1. On the 3d inst. a welcome service was held at the church in which Carey E. Morgan, C. P. Williams and H. P. Atkins, the present pastors in Richmond, took part in appropriate addresses on the occasion, and Bro. Cave responding. This is a great field and Bro. Cave will render very acceptable service.

C. P. Williams has leased the Richmond Female Seminary, better known as "Powell's School," for a term of three years, with the privilege of buying. This well known school will open in the fall under the presidency of Bro. Williamson, assisted by an able corps of teachers. It is located at No. 3 East Grace street, Richmond, Va. All the Eastern Disciples ought to give the institution their patronage, for it means much for our general work.

The church at Hagerstown, Md., passed very complimentary resolutions on the severance of P. A. Cave from its pastorate. The church was crowded at both services and there were ten additions at the morning service. Many expressions of regret came from the people and Bro. Cave goes to Richmond with the blessing of his former pastorate.

R. R. Bulgin reports the following persons to have purchased lots at Bethany Beach, Del., during the past week: Dr. S. Priest, Newark, O.; Dr. T. S. Lewis, Washington, Pa.; Dr. D. H. Lewis, Washington, Pa.; Thayer and Falsome, Youngstown, O.; J. Osborne, Youngstown, O.; John Mansforth, Wellsville, O.; Rev. Earl Wilfley, Newcastle, Pa.; Miss Carrie Williams, Pine Flats, Pa. Have you read the Bethany Beach ad. in the columns of The Christian Century?

M. B. Ingle is in a meeting at Charleston, S. C. One addition first service.

J. H. Gordineer closed his work with the North Union Church March 31. During his labors there twenty-five were added to the church. He is now preaching for the West Side Church of Elmira, N. Y.

BASIC CITY, VA.

Yesterday the people of Basic City voted the bar rooms out. On and after May 1st we are to get rid of that curse.

Three times before, within the last ten years, efforts have been made but without success to vote down the whiskey traffic. With the beginning of this year the writer of this article took the initiative in behalf of union mid-week prayer meetings. God blessed the movement, and in this way the churches were united in an effort to put the rum-sellers out. He preached in the Methodist Church, the Colored Baptist and the Colored Methodist churches. The colored people became united, held union prayer meetings, as did the white people. Thus Christians were united in a common effort, the aid of the Lord was anxiously sought, and the Christian people are now thanking him for the great victory. Tomorrow night there will be large gatherings at the churches, where united thank-offerings will go up to the Lord.

At this place we are trying to complete our church house. "We need help, and will state our case in the near future, that the brotherhood may understand and appreciate it more fully.

D. S. Henkel.

THE BISHOP OF PHILADELPHIA.

A twenty minutes' street car ride on Monday morning takes me to the Y. M. C. A. building, where our Preachers' Meeting is held. As I rode down town this morning, I was reading the editorial on "The Church of the Future," in last week's Century.

"The church of the future will include a far greater variety of organization, worship and doctrine than has ever yet been seen." This is the opening sentence of the thought-provoking editorial.

When the Preachers' Meeting was well under way, three clerical looking negroes presented themselves at the door, and asked if this were the meeting of the Disciples ministers. Being assured that it was, they asked to be heard. Their request being granted, the spokesman said that he and his colleagues were seeking to find their way out of the churches to which they severally belonged into the Disciples Church, and had come to the meeting for instruction and guidance. At this juncture he produced and presented a certificate of ordination signed by the authorities of a Free Baptist church to which he had belonged. He had scarcely finished reading this interesting document, when one of the other men astounded us by presenting the following set of credentials:

"Elder Credentials. Congregation of Disciples of Christ. This certifies that Rev. has been admitted as an Elder in State Convention, he having been ordained Elder of Dis-



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ciple Church of Christ according to the usage of the Church, of which he has been a member and minister. And he is hereby authorized to exercise the functions of his office in the Disciples' Church of Christ as long as his life becomes a Christian minister and conversation is such as becomes the Gospel of Christ.

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Here it is! A full-fledged Bishop in the fold! Here is a literal fulfillment of the editorial prophecy quoted above! Here is the solution of the "Name" problem—"Disciple Church of Christ!" Here is monumental proof that all the talk about Philadelphia's being slow is absurdly false!

Let me explain this disquieting discovery. For some months there has been a moving among the negroes in a certain section of the city; a sort of uneasiness resembling that heard in a poultry yard when some nocturnal intruder disturbs the slumbers of the drowsy fowls. This uneasiness has centered about No. 800 Kater street—the residence of "Bishop" Johnston! It develops that he originally held fellowship with the Christian Connection, and that he was excluded by this communion for the insignificant term of 19 years! While in the Christian Connection, he had exercised the functions of a Bishop, and on his exclusion, he came into one of our congregations, and went straight on discharging the office of Bishop!

The "Elder Credentials" were sold by the "Bishop" at the nominal sum of \$4.50 each! I send them to The Century, because it struck those of us who saw them this morning that they would make "Interestin' readin'" for the folks out West and down South, and in other "remote parts," who may not have such opportunities for keeping abreast of the times as we who live here in the East enjoy!

We will do our utmost to keep "Bishop" Johnston within the limits of his own Bishopric, so those who are wanting to be among the "Powers" in other sections need not fear his encroachments!

Robert G. Frank.

Philadelphia, April 22, 1901.

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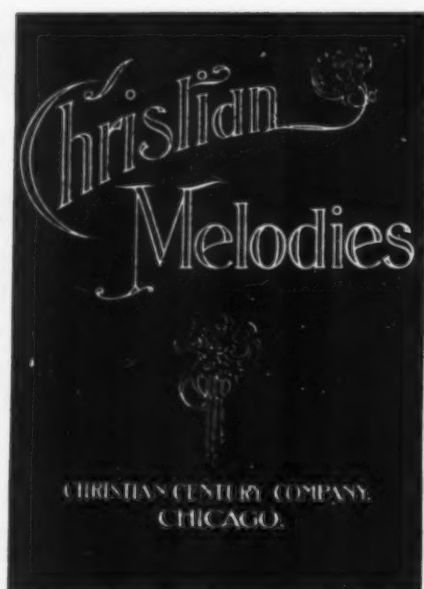
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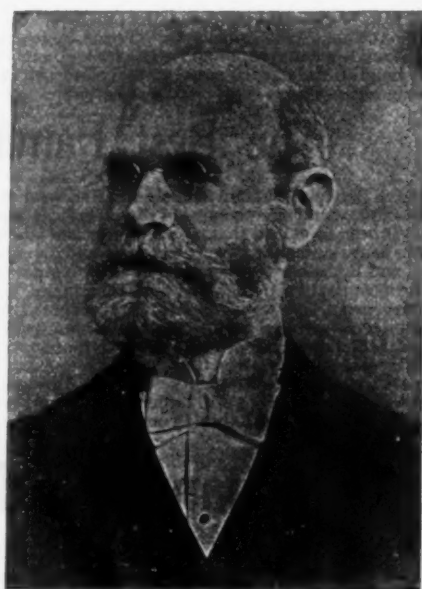
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